86

# CANADIAN

# COMMUNION TOKENS.

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A

Catalogue of Metal Sacramental Tickets

USED IN THE

DIFFERENT PRESBYTERIAN CHURCHES

IN

CANADA.

BY

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# CANADIAN COMMUNION TOKENS.

By R. W. McLachlan.

THERE is, perhaps, a brighter halo of history and archæological study clustering around the sacred ordinance instituted by Our Lord, to be observed in commemoration of His passion, than round all the other rites and sacraments of the Christian religion. Ever since its inception it has been observed by all sects and eclessiastical organizations, in a more or less elaborate form, as an essential part of their worship. No church organization or meeting of Christians is considered complete without the means, however simple, of carrying out the injunction; "Do this in remembrance of me." In all communions the form is essentially the same; whether observed after the manner of apostolic times when Christians were known by the breaking and blessing of bread, in their own homes daily, at the close of the evening meal; or with all the gorgeous ceremonial of the stately cathedral of our own days. Many observances and accessory forms have, from time to time, been adopted by different people, some of which have come to be considered an almost essential part of the ordinance.

Now and again these accessory forms were introduced as restrictions or limitations by which the purity of communion could be secured and the unworthy or the unbeliever excluded. These restrictions took many forms some of them

so peculiar as to be worthy of archæological research. One of these, the subject of this paper, took the form of tickets of admission.*

During the troublesome times in Scotland, that brought about and arose out of the Reformation, it was difficult for the members of the new communion to commemorate their Lord's death, weekly, as was their wont in the parish church of the old communion. It, therefore, became an annual or at most a semi-annual event, at which a large concourse of communicants were gathered from a widely extended "parish" or district. As it would be impossible for the single pastor to eliminate the unworthy in such a gathering, tickets were demanded which had previously been distributed in each small community by an over-seeing elder, who was acquainted with the lives and beliefs of all and could distinguish such as were deemed worthy. These tickets, as they are usually termed in the old records, mostly lead, impressed with the initial letter of the parish, have now become an object of study in the old land.

Later, when the times became more settled, the use of metallic tickets was continued as a time honored custom that should not be dispensed with. Although they were no longer necessary as passes, they were still used as signs or tokens of membership, and from that time were known as tokens. While lead or its alloys seems to have been the metal from which they were almost exclusively made, a few were struck in copper, brass or even silver. Most of the early specimens are square and small, but they were of no prescribed shape or device. We therefore come across such

* The use of tokens seems to be almost entirely confined to presbyterian churches of Scotland and those organized among settlers from that country. We find no traces of the custom among the presbyterians of England or the European continent except in a few of the presbyterian churches of France, and that after the revocation of the Edict of Nantes, in 1685, more than a hundred years after their first adoption in Scotland. This would indicate that there were close relations between the Presbyterian churches of Scotland and France, and that the custom was adopted in the latter country, as possibly it may have been in the former, as a safeguard against government detectives or spies when the law, for the extinction of Protestantism, was being pushed to extremes.

shapes as triangular, hexagonal, octagonal, oblong, round and oval. Later specimens are usually round, oval or oblong with truncated corners. To the initial of the parish a date was added, then the minister's initials. Later tokens have the name of the place or minister's name in full or both, some display the arms of the town or other device. There was no uniform pattern, every minister or church drew out or adopted such designs and shapes as suited their own convenience. They were either cast from moulds, impressed on one side with a punch, struck from dies, or indented with a chisel.

As Scotland, like other European lands, became too straight for the enterprise of her people the population began to overflow into other lands beyond the sea. Wherever they settled the old religion of the motherland was planted. As soon as emigrants were sufficiently numerous, in a district to form a congregation or contribute towards the support of a minister, a missionary was sent out from Scotland and with him were introduced the tokens. The first regular Scottish colony to Canada settled in North Eastern Nova Scotia, and although one or two presbyterian chaplains accompanied the highland regiments at the conquest, no regular presbyterian church was organized until that by Mr. Daniel Cock in Truro; who came out from Scotland in 1770. After working for two years, as a missionary, among the scattered settlers, in ministering to their spiritual wants and in organizing congregations, he returned to his old home to be ordained. Coming out again, in 1772, he brought with him a supply of the earliest of known Canadian tokens together with the die or punch with which they were struck. This token is inscribed: "Mr. D. C., Truro, Nova Scotia 1772." Another token, from the same province, although not dated, is evidently very old. It was made for a congregation organized among the settlers around the mouth of the East River of Pictou and is inscribed: "Lower Sett"(lement). The token,

until recently, was used in the old church of the flourishing town of New Glasgow. Farther up the same river another church was organized in the wilds which made use of a token inscribed with the letters "U. S. R. E:" meaning the Upper Settlement of East River.

Although a presbyterian minister came to Quebec with the invading armies under Wolfe, and organized a congregation among the early Scottish settlers of that city, it has no token older than 1821. Yet farther west we have one in Montreal dated 1803; and still farther, among the Glengarry settlers from the Highlands of Scotland, a token with the date 1794 was until recently used.

Presbyterianism, in Scotland, subdivided into a number of sects which, for the sake of reference, it may be well to enumerate.

1st. The Church of Scotland or Kirk, as it is called, established by law in the mother country, was for many years the strongest Presbyterian body in Canada, where, in early days, it claimed all the immunities and privileges of a state church.

2nd. When, in 1690, Presbyterianism became "established" in Scotland many of the people, especially the Covenanters, declined to accept this position and worshipped, meeting by themselves, in fellowship societies, without churches or ministers. The Rev. Mr. McMillan for refusing to withdraw his support to the petition of the fellowship societies was deposed, and in 1706 became the first minister among these people. He was joined by others who, in 1743, formed themselves into the "Reformed Presbytery." The Reformed Presbyterians or Cameronians, as they are generally called, claim to be the original Presbyterian church. Missionaries were at an early date sent out to the colonies to the south, where churches were organized, by which this form was introduced into a number of settlements in differ-

ent provinces of the Dominion. Tokens with the letters "R. P." indicate churches of this order.

3rd. In 1740, on the exclusion of Ebenezer Erskine and "nine associates" from the general assembly of the Church of Scotland, the Associate Presbytery was formed. This is usually known as the Secession Church and the people as Seceders. The leaders in this movement became active in organizing churches among the Presbyterians of Ireland and the older colonies to the South. From both of these places, as well as from the mother country, missionary churches were established in Canada. The churches around Londonderry, Stewiacke, and Musqodoboit, Nova Scotia, some of the earliest in the province, were founded from Ireland; while many of those in Ontario were organized by missionaries from the United States; some of which still retain their connection with the United Presbyterian church in that country.

In 1747 a dispute, about accepting what is called the burghers oath, arose and waxed so strong that the Associate Presbytery was divided. Those accepting the oath retained the official name, although generally known as Burghers.

4th. Those protesting against the oath and known as Anti-Burghers formed the General Associate Presbytery. They too were active in organizing churches in the colonies. A number of these churches were planted in Nova Scotia and Ontario. One Canadian token bears the initials "A.B." for Anti-Burgher, the commonly used name of the body.

As the subject of dispute ceased to be of importance, and the old bitter feeling began to die out, an approachment commenced between the two bodies began; which resulted in their reuniting under the title of the United Associate Presbytery or United Secession. One or two tokens bear the former designation.

5th. The Rev. Thomas Gillespie, deposed from the ministry in the church of Scotland in 1752, united, in 1761, with the Rev. Thomas Boston to form the Presbytery of

Relief. There was in British North America one church at least, of this order, the "R. C." for Relief Church, on the token of St. Andrews Church, Halifax, bears evidence of this fact. In 1847, the United Associate and Relief Presbyteries joined to form the United Presbyterian Church. The initials of which, "U. P. C.," occur occasionally on tokens.

6th. In 1843, when the General Assembly met in Edinburgh, a majority of the ministers after entering a protest that they were "Precluded from holding the Assembly on account of the interference of the administrators of the civil law with the edicts of this court," arose and left to form the Free Church of Scotland. Although no such dispute existed in Canada, many of the congregations in connection with the Church of Scotland joined this movement; and so active were these churches, in missionary zeal, that it soon became the leading presbyterian body in Canada, many tokens are inscribed "Free Church." About the year 1860 the Canadian branches of the United Presbyterians and Free Churches joined to form the Canada Presbyterian church. Several tokens bear this title, more or less abbreviated. In 1870 the Kirk together with the Cameronians or Reformed Presbyterians, united with this Canada Presbyterian Church under the title of the Presbyterian Church in Canada. But a number of the Kirk congregations, especially those of Pictou County, Nova Scotia, refusing to acknowledge the new authority, still retain their connection with the Church of Scotland. There are also several congregations in Ontario, founded by the United Presbyterian Church of the United States, that continue to own allegiance to that body.*

Thus the different sections into which Scottish Presbyterianism subdivided, represented as they all were in Canada,

*A number of churches, also, were organized in the United States by the Canadian Presbyteries; one especially, in Waddington, N. Y., still retains its connection with the Presbyterian Church in Canada. It was organized in 1810, and tokens still exist, bearing his initials, that were used by the first minister, the Rev. W. Taylor.

and subsequently the several stages towards complete union as the Presbyterian Church in Canada, may be traced by a study of the tokens. Wherever settlers from Scotland located Presbyterian churches were planted, and much of the history of these churches, their struggles and successes, with the names of heroic missionaries of the back woods, may be gleaned from a collection of these interesting peices of lead, that served as passes, among the founders of this Canada of ours, as they observed their communion in the log church of the clearing.

Canadian Presbyterians, like those in Scotland followed no prescribed pattern nor did they adopt any general device in making their tokens. Some are simply plain pieces of lead, without inscription or symbol of any kind, others have letters rudely scratched upon them with a pointed instrument, and others still have the initials of the minister or place indented on one side with chisel or punches; many are cast from moulds; but the major part are struck from dies, like coins, often, in early times, on one side only. When a reverse was adopted it was usually inscribed with an appropriate quotation from Scripture: Such as: "This do in remembrance of me," or: "Let a man examine himself." It was the custom, during the early part of this century, when there were no appliances in the country, for making tokens, for the missionary, when he set out to open up a church in the wilds of Canada, to bring with him a supply of tokens, ready made, or the moulds or dies with which to cast or strike a supply when necessary. Thus, the Rev. John Merlin, who came to Canada, in 1822, and finally settled in Hemmingford where he organized a church, in 1824, brought moulds, bearing his initials "J. M.," with which, as his son writes, "he used to cast tokens as they were required." Some tokens, thus brought to Canada, were those used in the last charge held by the minister before accepting a call to "missionary work in the colonies." In this way the Rev. Thomas Trotter, brought with him, from

his old parish to Antigonish, Nova Scotia, tokens inscribed: "Rev. Thos. Trotter, Johns Haven, 1808," and these tokens are still used in the Antigonish church. At the communion in the church at Lanark, Ontario, tokens are still distributed, that were struck from a die, prepared in 1788, for the church at Dalry, Scotland. Afterwards tokens were ordered from Glasgow or Edinburgh, along with the communion plate, and dies, for the striking of which were, usually, specially engraved with the name of the church or other device. Consequently, as a rule, later tokens are much more highly finished. But, as the demand increased, Canadian tradesmen were prepared to supply communion plate; and, that the new churches might not be kept long waiting, had a supply of "stock" tokens struck off without name or device specially indicating any particular church. Most of the churches, therefore, organized since 1850 together with a number of earlier organizations, use these common or stock varieties. Then, as the old tokens, in other churches became worn out or depleted through loss, a new supply was ordered which were often of the ordinary type. When two or more churches, that had been under one pastoral charge, became strong enough to form separate organizations, a supply of new tokens was necessary, although sometimes all the churches continued to use the original. These new tokens were often the uninteresting common variety. Instances are given of churches, that never possessing tokens of their own, borrowed, as occasion required, those of neighbouring congregations. Then, too, some churches procured the discarded tokens belonging to a more prosperous church. A curious instance of this is the wide distribution of the old token of the Free Church, Pictou. This token is or was used in one church in Ontario, two or three in Prince Edward Island and a number in Nova Scotia. The church at Toledo, Ontario, seem at an early date, to have secured a supply of those struck for St. Andrews Church, Ottawa.

As one church after another discontinues the use of tokens; some adopting cards, others practising open communion; the custom will soon pass altogether out of use. Is it not well that some steps have been taken to save these interesting records of the past from oblivion? In Scotland this work has been undertaken by the Rev. Thomas Burns, F.S.A., of Edinburgh, and Mr. Thomas Warner, of Cohocton, N. Y., has published a descriptive catalogue of those belonging to the United States. It seems well then that a complete list of the Canadian varieties should be published. This will doubtless be welcomed by a number of numismatists, who have added this branch to their collections, and by ministers and others interested in the early history of Canadian religious life. Some work has already been accomplished. Sandham, in his "Coins, Medals and Tokens of Canada," mentions two or three. In my work, on "Canadian Numismatics," I described about twenty five. This gave an increased impetus to the collecting of them so that when Dr. LeRoux issued his illustrated catalogue, "Le Medallier du Canada," in April 1888, he mentions one hundred and sixteen varieties that were then known. But this is simply a catalogue, without historical incidents or comments. As many more have come to light I have thought it advisable to undertake the compiling of a new catalogue, giving such historical incidents as may be helpful to collectors and students. The descriptions will be given mainly from specimens in my own collection, arranged in provinces alphabetically. The size is given in millimetres and when the metal is not mentioned it is lead or white metal. I

would here convey my thanks to the ministers, elders and others who have kindly helped me in the work.

## PROVINCE OF QUEBEC.

1. BEAUHARNOIS.

B.K in fancy letters, for B(eauharnois) K(irk).

*Reverse.* 1833 with dotted ornaments above and below, shape oblong, round corners, size 24 x 31 *millimetres.*

This congregation was organized, in 1833, by the Church of Scotland or Kirk; the Rev. Walter Roach was the first minister.

2. CHATHAM.

COMMUNION | TOKEN.

*Reverse.* Plain, nearly square, round corners, 21 x 22 *m.*

Organized by the Kirk in 1833 the Rev. William Mair was the first minister. The place is called Cushing to distinguish it from Chatham in Ontario. The church at Grenville still retains its connection with Cushing.

3. GEORGETOWN.

G.K. | 1841 for G(eorgetown) K(irk).

*Reverse.* I. CORIN(thians) | x1. 28. 29 hexagonal 25 *m.*

A church was organized in the township of Georgetown by the Rev. Mr. McWattie soon after its settlement in 1824 but it did not connect itself with the Church of Scotland until 1824.

4. HEMMINGFORD.

J.M for J(ohn) M(erlin).

*Reverse.* P.C for P(resbyterian) C(hurch), round 23 *m.*

Organized, about the year 1822, in connection with the United Synod of Upper Canada, but in 1841 went over to the Kirk with all the congregations of that Synod. The moulds used in making these tokens are still in existence,

5. HUNTINGDON.

H K, indented, for H(untingdon) K(irk).

*Reverse.* 1835 indented oblong round corners, 12 x 25 *m.*

Organized by the Church of Scotland in 1835. The Rev. William M. Walker was the first minister.

6. HUNTINGDON.

T, indented, for T(oken).

*Reverse.* 1847 indented oblong round corners, 10 x 22 *m.*

Organized by the United Presbyterian Synod of Montreal.

7. LACHUTE.

LACHUTE | 1843 upper line curved, below "Lachute" is what seems to be a bird with spread wings intended probably for a dove, double border serrated.

*Reverse.* Plain, oval, size 20 x 26 *m.*

Called the Henry Church from the first settled minister the Rev. Thomas Henry. Originally in connection with the church of Scotland but seceding in 1844, it joined the Free Church.

8. MONTREAL.

FREE CHURCH | COTÉ STREET | **MONTREAL** within an ornamented border. The word Montreal is in ornamental letters.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24. | within an ornamented border oblong cut corners, 19 x 27 *m.*

9. MONTREAL.

As last, but the word MONTREAL is in square letters and there is a comma after street.

*Reverse.* As last, but with a dot after "Me." Oblong cut corners, 19 x 27 *m.*

This church was organized, shortly after the inception of the Free Church movement in Scotland, in 1843. The reason for two varieties is that the supply of the first token becoming insufficient, for the increased congregation, more had to be ordered; and as the dies were lost it was necessary to engrave a new pair.

10. MONTREAL.

THE JUST | *Shall live* | *by faith* | *token* | *of* | *membership* in script with a number of flourishes.

*Reverse.* OF | *St Andrew's* | *Church* | *Montreal* in script with flourishes, upright oval, 31 x 35 *m.*

11. MONTREAL.

ST. ANDREW'S CHURCH MONTREAL A communion altar inscribed DO THIS IN | REMEMBRANCE | OF ME. on the altar are two chalices and a plate of bread.

*Reverse.* NEC TAMEN CONSUMEBATUR and the burning bush within a wreath of palm branches, round 28 *m.*

This church was organized, by the Rev. Robert Forest, in 1804, as Associate Reformed; but, in 1824, under the pastorate of the Rev. John Burns, it joined the Church of Scotland. It is almost the only congregation in the province of Quebec, that still retains its connection with that body. The first tokens were destroyed by fire when the church building was burnt.

12. MONTREAL.

REV^D JA^S SOMMERVILLE | MONTREAL | 1803.

*Reverse.* Plain, round 31 *m.*

13. MONTREAL.

REV^D | JA^S SOMMERVILLE | MONTREAL | 1803.

*Reverse.* DO THIS IN | REMEMBRANCE | OF ME, oval 34 x 40 *m.*

This is one of the oldest churches in the province; having been organized, under the Rev. John Bethune, in 1786. Before the old St. Gabriel Street church, which is still standing, was erected, in 1792, the congregation

was invited to meet in the Recollect Roman Catholic Church, on Notre Dame Street. As the Recollect fathers declined to accept any remuneration for the use of their building the "Society of Presbyterians," as the old congregation was called, presented them with "two hogsheads of spanish wine, containing sixty odd gallons each, and a box of candles amounting in all to £14, 2, 4." The Rev. James Sommerville, whose name appears on the tokens, bequeathed four thousand dollars to the Natural History Society to found a course of lectures. The Sommerville course, as they are termed, still continue to be delivered annually. The oval token was undoubtedly struck at a later date than the round one, although the year of the entering upon the pastorate appears on both. It was also used in the churches at Lachine and Lachute.

14. MONTREAL.

KNOX CHURCH. MONTREAL, field plain.

*Reverse.* DO THIS IN | REMEMBRANCE | OF ME, round 31 *m.*

The old St. Gabriel Street congregation joined the Free church movement, in 1844, and claimed and held the building. A suit for its possession was entered by the Presbytery of the Church of Scotland, which dragged along for years until finally settled by the Kirk paying the congregation $5800 to vacate. This token was adopted when the new building on Dorchester street was occupied.

15. MONTREAL.

ST GABRIEL | CHURCH | MONTREAL.

*Reverse.* DO THIS IN | REMEMBRANCE | OF ME, oval, 34 x 40 *m.*

When the Free Church congregation removed from St. Gabriel Street church a few members remained, and others from St. Paul's Church helped to organize a new congregation, or, as some claim, to reorganize the old, under the administration of the Church of Scotland.

16. MONTREAL.

ST MARKS CHURCH indented.

A communion altar inscribed DO THIS IN | REMEMBRANCE | OF ME, on the altar are two chalices and a plate of bread.

*Reverse.* NEC TAMEN CONSUMEBATUR, and the burning bush within a wreath of palm branches, round 28 *m.*

This was a mission organized in Griffintown, by members of St. Paul's Church.

17. MONTREAL.

S: PAUL'S | CHURCH | MONTREAL | 1833 E.B., for E(dward) B(lack).

*Reverse.* I. CORINTHIANS | XI 28 29 Star shaped 25 *m.*

There were, for a number of years, two settled pastors in St. Gabriel Street Church, who disagreed in 1833, when one of them, the Rev. Edward Black, left with part of the congregation and organized St. Paul's Church. This is now the wealthiest congregation in the city.

18. MONTREAL.

UNITED ASSOCIATE CON(gregation) 1835, MONTREAL in the field.

*Reverse.* **Do this in Remembrance of Me** I. COR. XI 24. in the field, oval 19 x 29 *m.*

Organized by the "Secessors" Presbytery of Scotland, who sent out the first pastor, the Rev. Mr. Richardson, in 1832, but he died the same year of cholera that was then raging in the city. The following year the Rev. William Taylor assumed charge of the congregation retaining it until his death, a few years ago. Since the removal to the new building it has been called Erskine Church.

19. NEW GLASGOW.

M | A.L. | 1842 separated by horizontal lines, for M(inister), A(lexander) L(ouden).

*Reverse.* Plain, nearly square cut corners, 19 x 20 *m.*

This was one of the churches that sent its minister and delegates to Montreal in 1843, to organize the United Associate Presbytery of Canada east.

20. NEW RICHMOND.

N R, indented, for N(ew) R(ichmond).

*Reverse.* Plain, square, 22 *m.*

New Richmond, with a number of other churches in Bonaventure County, are connected with the Presbytery of New Brunswick.

21. ORMSTOWN.

O K indented for O(ld) K(irk).

*Reverse.* 1841 indented oblong, round corners, 13 × 24 *m.*

This place was originally called Durham. A branch of the church at Georgetown was organized here in 1832, and was erected into a distinct charge, under the pastorate of the Rev. James Anderson, in 1835.

22. QUEBEC.

SAINT ANDREWS CHURCH. QUEBEC. A St. Andrew's Cross.

*Reverse.* SACRAMENTAL | TOKEN | 1821, round 23 *m.*

23. QUEBEC.

ST ANDREW'S CHURCH QUEBEC. A communion altar inscribed DO THIS IN | REMEMBRANCE | OF ME On the altar are two chalices and a plate of bread.

*Reverse.* NEC TAMEN CONSUMEBATUR and the burning bush within a wreath of palm branches, round 28 *m.*

This church was organized, in 1765, by the Rev. George Henry, Military Chaplain. A large room in the Jesuit's barracks was assigned, to the congregation, by the Governor, where it continued to worship until 1807. The imminence of war with the United States necessitated the occupying of this apartment for military purposes, when the congregation removed to the court house, where it was located until the erection of its own building, in 1820, on a lot granted by the Governor. The second token is similar in design to that of St. Andrew's, Montreal. They were both ordered at the same time when the pastors went together on a visit to Scotland.

24. QUEBEC.

ST JOHN'S | CHURCH.

*Reverse.* QUEBEC | 1838. Oblong, cut corners, 21 × 23 *m.*

Originally organized, as a Congregational church, about the year 1800. The first minister resented the intolerance shown at that period towards "dissenters" and for his boldness suffered imprisonment, where, it is related, he performed a marriage ceremony. In 1829 the congregation united with the Church of Scotland and has ever since remained Presbyterian.

25. ST. EUSTACHE.

TOKEN ST EUSTACHE, 1838 In the field. D. S., for D(avid) S(hanks).

*Reverse.* **Do this in Remembrance of Me*** In the field, I COR. XI. 24, oval 25 x 31 *m.*

Organized, as a Secession Church. Mr. Shanks afterwards joined the Church of Scotland, and moved to Valcartier. St. Eustache was the scene of a conflict, during the rebellion of 1837.

26. ST. LOUIS DE GONZAGUE

ST LOUIS | 1850, indented.

*Reverse.* Plain, oval, 28 x 39 *m.*

27. ST. LOUIS DE GONZAGUE.

ST. LOUIS 1851, indented.

*Reverse.* R, indented, oval, 29 x 39 *m.*

This congregation was organized, by the Rev. Walter Roach, as a branch of the Beauharnois church. In 1850 it was erected into a separate congregation under the pastoral charge of the Rev. James T. Paul.

28. THREE RIVERS.

ST ANDREWS CHURCH THREE RIVERS. In the field, I CORINTHIANS. XI. 26

*Reverse.* Plain, round, 28 *m.*

Organized, under the Church of Scotland, in 1834, with the Rev. James Thom as minister.

## PROVINCE OF ONTARIO.

29. ALDBORO'.

AL in monogram for AL(dboro'.) With serrated border.

*Reverse.* Plain, nearly square, rounded corners, 19 x 20 *m.*

This congregation, organized 1819, was originally connected with the Church of Scotland but seceding in 1844, it joined the Free Church, the place is also known as New Glasgow. The tokens were also used at Rodney in the same township. The token was struck shortly after the organizing of the congregation.

30. ALMONTE.

R P indented for R(eformed) P(resbytery).

*Reverse.* Plain, tinned iron, oblong, cut corners, 18 x 23 *m.*

A small congregation organized, in 1833, by the Reformed Presbytery. The church was built just outside the village of Almonte, Rev. James Milligan the first minister held the organizing service in the woods of the township of Ramsay.

31. AMHERSTBURG.

**Presbt^re | church | 1843**

*Reverse.* **Do this in remembrance of me** square, 25 *m.*

Organized by the Church of Scotland, but seceded and became connected with the Free Church in 1844.

32. AYR.

U. A. CON. AYR DUM. for U(nited) A(ssociate) CON(gregation) AYR, DUM(fries). The date 1834 in the field.

*Reverse.* Plain, oval, 19 x 25 *m.*

Organized by the Secession Church in 1834. For a time the minister preached throughout the township of Dumfries which was largely settled by immigrants from Scotland.

33. BALTIMORE.

BALTIMORE. | C. W. | 1855.

*Reverse.* PRESBYTER^N | CHURCH oblong, notched corners, 20 x 29 *m.*

Organized by the Free Church.

34. BECKWITH.

*COMMUNION TOKEN* BECKWITH In the field THIS DO IN | REMEMBRANCE | OF ME

*Reverse.* NEC TAMEN CONSUMEBATUR, and the burning bush within a wreath of palm branches, round, 28 *m.*

This is the name of the township of which Carleton Place is the centre. Its church was organized in 1822 by the Rev. George Buchan, of the Associate Synod. The church afterwards became connected with the Church of Scotland.

35. BELLEVILLE.

BELLVILLE | U. C. | 1835

*Reverse.* SCOTCH | PRESBYTER^N | CHURCH oblong, notched corners, 20 X 30 *m.*

Organized by the Rev. James Ketchan in connection with the Church of Scotland. There is an " E " omitted from the name of the place on the token.

36. BEVERLY.

BFC for B(everly and) F(lamborough) C(hurch).

*Reverse.* Plain, square, 15 *m.*

These are the names of two townships back of Hamilton in which were a number of preaching stations, the chief of which, at Dundas, was organized in connection with the church of Scotland in 1827.

37. BEVERLY.

J R | B for J(ames) R(oy) B(everly).

*Reverse.* Plain, square, rounded corners, 18 *m.*

A Secession Church was at an early date organized in Kirkwall, a small village in the township of Beverly, by the Rev. Thomas Christie.

38. BEVERLY.

U. P. | C. B. for U(nited) P(resbyterian) C(hurch) B(everly).

*Reverse.* Plain, nearly square, rounded corners, 21 x 22 *m.*

This is a later token for the same church, struck after the body was known as the United Presbyterian Church. Mr. James McQueen, who had been treasurer of the congregation for fifty-three years, died a short time ago.

39. BLENHEIM.

WILLIS' CHURCH | BLENHEIM. an ornamental dash between the lines, the whole enclosed within beaded lines with ornamental corners.

*Reverse,* THIS DO IN | REMEMBRANCE | OF ME. | I COR. XI. 24. within beaded lines with ornamental corners, oblong, cut corners, 19 X 27 *m.*

Organized in connection with the Free Church.

40. BROCKVILLE.

ST JOHN'S CHURCH BROCKVILLE in two curved lines. Within an oval line JUNE 1852

*Reverse.* NEC TAMEN CONSUMEBATUR with the burning bush in the centre, nickle, oval, 24 x 31 *m.*

Organized in connection with the Church of Scotland. There should be older tokens in Brockville, but so far, I have been unable to trace them.

41. BYTOWN, (Ottawa).

ST ANDREWS CHURCH BY-TOWN. J. C. for J(ohn C(ruickshanks) a palm leaf in the centre.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | **1831** A dash above the date, square, cut corners, 22*m.*

This church was built hurriedly, in 1828, by laborers out of employment who had been working on the Rideau Canal. Mr. Cruickshanks, the first minister, was settled over the church from 1831 to 1846. The congregation was connected with the Church of Scotland.

42. BYTOWN, (Ottawa).

KNOX'S CHURCH | BYTOWN | C. W.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24 within beaded lines, with ornamental corners, oblong, cut corners, 20 x 28 *m.*

Organized, in connection with the Free Church, shortly after the "Disruption."

43. CORNWALL.

ST. JOHNS CHURCH CORNWALL. An inner circle enclosing THE REV. | H. URQUHART | 1827.

*Reverse.* IN CONNECTION WITH THE CHURCH OF SCOTLAND. An inner circle enclosing THIS DO | IN REMEMBRANCE | OF ME above which is a chalice on a book and below a plate of bread, round, 35 *m.*

This congregation was organized at an early date, receiving occasional visits from the Rev. James Bethune of Williamstown. The Rev. Hugh Urquhart, (afterwards D.D.) whose name appears on the token, continued to minister to the congregation for over forty years.

44. COBOURG.

COBOURG | U. C. | 1837

*Reverse.* S^T ANDREWS | CHURCH oblong, notched corners, 21 x 30 *m.*

Organized in 1837 under the Church of Scotland, but seceded with its minister, the Rev. Thomas Alexander, M.A., and became connected with the Free Church.

45. DUMFRIES, (Galt.)

D K for D(umfries) K(irk) 1833

*Reverse.* Plain, nearly square, 17 x 18 *m.*

This congregation was organized, in 1832, by the Church of Scotland in that part of the township of Dumfries now occupied by the town of Galt. The Rev. William Stewart, from Scotland, was the first minister. In 1844 the Rev. John Bayne, who was the minister in charge, joined the Free Church movement followed by the greater part of the congregation. A long chancery suit followed for the possession of the building, which was at length decided in favor of the Church of Scotland.

46. EAST PUSLINCH.

G | P C indented for G(aelic) P(resbyterian) C(hurch.)

*Reverse.* Plain, upright oblong, 19 x 23 *m.*

Organized by the Church of Scotland, but it was afterwards connected with the Free Church.

47. EDEN MILLS.

EDEN MILLS | C. P. CONG : | 1861. for C(anada) P(resbyterian) CONG(regation.)

*Reverse.* Plain, oblong, cut corners, 17 x 24 *m.*

Organized by the Secession Church.

48. ELORA.

CHALMERS' CHURCH | ELORA.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | LUKE. XXII 19 | LET A MAN | EXAMINE HIMSELF | I. COR. XI. 28. oblong, cut corners, 22 x 28 *m.*

Connected with the Free Church.

49. ERAMOSA.

A star shaped figure, with five rounded points, indented.

*Reverse.* Plain, square, rounded corners, 18 *m.*

This church was organized by the United Presbyterian Church.

50. FERGUS.

ST ANDREWS | CHURCH | FERGUS

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | I COR. XI 23 oblong, cut corners, 22 x 27 *m.*

Organized in connection with the Church of Scotland, in 1835. The first minister, the Rev. Alexander Gardiner, was settled in 1837.

51. FERGUS.

MELVILLE CHURCH | FERGUS | C. W. **1846**

*Reverse.* LET A MAN | EXAMINE HIMSELF | I. COR. XI 28 oblong, cut corners, 21 x 27 *m.*

Organized in connection with the Free Church shortly after the inception of the movement.

52. GALT.

KNOX'S CHURCH GALT In the centre **1845** with a dash underneath.

*Reverse.* LET A MAN | EXAMINE HIMSELF | I COR. XI. 28. oval, 22 x 31 *m.*

This large and flourishing church was formed when the greater part of the congregation of the old Dumfries Church followed Dr. Bayne in 1844, to connect themselves with the newly organized Free Church.

53. GALT.

KNOX'S CHURCH GALT The date **1845** within a beaded oval.

*Reverse.* THIS DO | IN REMEMBRANCE | OF ME | I. COR. XI. 24 oval, 21 x 30 *m.*

A later token issued when the first supply became too small for the increased membership.

54. Galt.

J. S. for J(ames) S(trang.)

*Reverse.* TOKEN, across the field, round, 21 *m.*

This congregation is connected with the United Presbyterian Church of North America whose head quarters are in the United States. The Rev. James Strang, whose initials the tokens bear, was the first minister.

55. GALT.

U. P. CHURCH: OF N. A. In the field GALT | C. W for U(nited) P(resbyterian) CHURCH OF N(orth) A(merica) GALT C(anada) W(est.)

*Reverse.* REMEMBER. EXAMINE. round, 18 *m.*

The old tokens bearing the Rev. James Strang's initials were melted down to strike a new supply, as the new minister did not care to use tokens bearing his predecessor's initials, consequently the first tokens are very rare.

56. GLENGARRY.

*Rev^d. John | Bethune | Glengary* | 1794 in script.

*Reverse.* Plain, round, 30 *m.*

The Rev. John Bethune was born in the Island of Skye, in 1751. He immigrated to South Carolina with a settlement from Scotland where he became chaplain of a regiment of Royal militia. During the war of Independence he was made prisoner and when exchanged, removed to Nova Scotia. In 1775 he was appointed chaplain to the 84th Regiment or "Highland Emigrants." After peace was declared in 1782, he returned to South Carolina, but in March of 1786 he organized a congregation in Montreal. After a year's residence in this city he removed to Glengarry County which was then being rapidly filled up with settlers, mostly Highlanders from Scotland and United Empire Loyalists from the United States. He was for a long time the only minister west of Montreal, preaching at almost every point in the Country. The place where he made his residence was afterwards called Williamstown, where these tokens were used until recently. Mr. Bethune died in 1815 leaving two sons, one of whom became the Bishop of Toronto, and the other the Dean of Montreal. This is the oldest Canadian token outside of Nova Scotia.

57. GRAFTON.

GRAFTON | C. W. | 1844

*Reverse.* PRESBYTER^N | CHURCH oblong, notched corners, 20 x 29 *m.*

This was a Free Church.

58. GUELPH.

ST ANDREW'S CHURCH GUELPH C. W. A dove to the left, with an olive branch in its mouth, within an oval.

*Reverse.* "THIS DO | IN REMEMBRANCE | OF ME." oval, 21 x 28 *m.*

Organized, in 1832, under the Church of Scotland. The Rev. James Smith was the first minister. The original site of the church was given by the Canada Company. This was afterwards sold for $7.000 to the Corporation for the Town Hall.

59. GUELPH,

CANADA PRESBYTERIAN CHURCH GUELPH In the centre 1ST | CONGREGATION

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME underneath is an altar on which are two chalices and bread, oblong, cut corners, 21 x 27 m.

Organized under the United Presbyterian Church. The church is now closed and the congregation merged into the larger ones in the city.

60. HAMILTON.

ST ANDREWS | CHURCH | HAMILTON within an open wreath of laurels.

*Reverse.* DO THIS | IN | REMEMBRANCE | OF ME within a closed wreath of laurels, round, 29 *m.*

This church was organized under the Church of Scotland by the Rev. Alexander Gale, in 1832. The church is now known as St. Paul's.

61. HAMILTON.

U. P. CHURCH MERRICK ST 1853 In the centre HAMILTON | C. W.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | BUT LET A MAN | EXAMINE | HIMSELF. oblong, cut corners, 21 x 27 *m.*

Organized by the United Presbyterian Church. This church has been merged into other congregations since the Union.

62. HAMILTON.

KNOX CHURCH | HAMILTON | 1846

*Reverse.* I. CORINTHIANS | XI. 23-25 An ornamental division between the lines, oval, 20 x 29 *m.*

Organized by the Free Church shortly after the "disruption."

63. HAMILTON.

CENTRAL PRESBYTERIAN CHURCH 6TH JUNE | 1861 In the centre HAMILTON | C. W.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | BUT let A MAN | EXAMINE HIMSELF. oblong, cut corners, 21 x 27 *m.*

Organized by the Free Church at a later date than the last.

64. INDIAN LANDS.

**Parish of Indian Lands.**

*Reverse.* **This do in Remembrance of Me.** In the centre, LUKE, 22. 19 oval, 18 x 26 *m.*

This was formerly a branch of the Martintown Church but was erected into a separate charge, in 1839, with the Rev. Daniel Clark as minister, in connection with the Church of Scotland. The village of Maxville has lately grown up near where the church was first planted.

65. KENYON.

KENYON FREE CHURCH. In the centre I. COR. XI. 24.

*Reverse.* **1858** between two lines, oval, 21 x 27 *m.*

This place also called Dunveigan is situated in the County of Glengarry. It was organized as a Free Church;

66. KINGSTON.

ST | ANDREWS | CHURCH | 1823

*Reverse.* KINGSTON. U. C. for U(pper) C(anada.) oblong, notched corners, 22 x 25 *m.*

The Rev. John Barclay came out from Scotland, in 1821, and organized a church in Kingston. In 1822 a church was erected on an acre of ground deeded by the Government to trustees with the provision, "that it shall be for a church in connection with the established Church of Scotland, having a clergyman in communion with the same for-ever."

67. KINGSTON.

ST ANDREWS CHURCH | KINGSTON | CANADA | 1823

*Reverse.* THIS DO IN REMEMBRANCE OF ME LUKE 22-19 Within an oval LET A MAN | EXAMINE | HIMSELF | I. COR. 11-28 oval, 22 x 29 *m.*

This token was issued at a much later date than 1823. The word "Canada" would indicate it to be at least after the union of the provinces of Upper and Lower Canada in 1841, if not after the confederation of the provinces in 1867. The old tokens were worn out and new ones were made bearing the same date.

68. KINGSTON.

CHALMERS CHURCH, KINGSTON. Underneath is the burning bush, with a ribbon inscribed NEC TAMEN CONSUMEBATUR.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within a beaded border, with ornamental corners, oblong cut corners, 19 x 27 *m.*

Organized as a Free Church shortly after the "disruption."

69. LAKE SHORE LINE.

*L S L* in script for L(ake) S(hore) L(ine.)

*Reverse.* U. P. C. | TOKEN | 1855 for U(nited) P(resbyterian) C(hurch), round, 22 *m.*

The dies for these tokens were engraved by the same man (a schoolmaster) who engraved No. 55, Galt. This token was used by the congregations meeting at New Annan and Leith, two villages on the Georgian Bay, near Owen Sound.

70. LANARK.

A. C | D | 1788 for A(ssociate) C(ongregation) D(alry.)

*Reverse.* Plain, square, 17 m.

Organized by the Rev. William Bell, of Perth, in 1821. The Rev. John Gemmell from Dalry in Scotland, came out in the same year and brought tokens from the church with which he had been connected, these tokens are still used in the Lanark church. The church was originally connected with the Associate Synod, but afterwards joined the Church of Scotland.

71. LANARK.

T | S. A serrated border.

*Reverse.* Plain, square, 18 *m.*

There were a number of these tokens in the lot brought out by Dr. Gemmell. They too were probably discarded tokens belonging to some church near Dalry in Scotland, but what church I have not been able to learn.

72. LOCHIEL.

LOCHIEL CHURCH. In the centre 1830

*Reverse.* Plain, round, 31 *m.*

This township was settled, in 1795, by immigrants from Glenelg in Scotland. The first minister, the Rev. John McLaurin, came out, in 1819, and organized a congregation in connection with the Church of Scotland. The site selected for the church building has never grown into a village, although a Post Office is located there, known as Kirk Hill. This congregation still retains its connection with the Church of Scotland.

73. LOCHIEL.

LOCHEIL. FREE CHURCH In the centre, I. COR. XI-XXIII.

*Reverse.* Plain, oval, 24 x 31.

A Free Church, branched off from the old Kirk in 1844, and put up its building near by. The name is wrongly spelled on the token.

74. MCMARTINS MILLS, (Martintown.)

*at* | *M^cMartins Mills* in script.

*Reverse.* Plain, square, 29 *m.*

This is one of the churches organized by the Rev. John Bethune. He retained the pastorate of this church until his death in 1815 after which it was erected into a separate charge.

75. MACNAB and HORTON, (Renfrew.)

MACNAB | & | HORTON

*Reverse.* 1851 with a quatre foil ornament above and another below, round, 27 *m.*

This represents two churches, situated in two townships of the county of Renfrew. These congregations were organized by the Rev. Alex. Mann, a minister of the church at Pakenham. In 1851 they were made a separate charge under the Rev. George Thompson. They were connected with the Church of Scotland.

76. MANSWOOD.

A | B for A(nte) B(urgher.)

*Reverse.* TOKEN, oval, 19 x 23 *m.*

This church was organized by the General Associate Synod at an early date and it still retains connection with the United Presbyterian Church of North America with headquarters in the United States.

77. MANSWOOD.

TOKEN.

*Reverse.* Plain, oval, 19 x 23 *m.*

This token was issued after the union of the branches of the Secession Church and only the reverse was used in making the new tokens. Manswood is a small village only three miles from Milton.

78. MILLBROOK.

J.D in a square for J(ames) D(ouglass.)

*Reverse.* Plain, square, 17 *m.*

This church was organized under the auspices of the Church of Scotland, but, on the Rev. James Douglass seceding, in 1844, the church followed him and became connected with the Free Church.

79. NIAGARA.

*ST ANDREW'S CHURCH NIAGARA* between two beaded circles, within the inner circle U. C. | R. MC GILL | 1831 rays outside the circle.

*Reverse.* Plain, square, 22 *m.*

Niagara, formerly called Newark, was, at one time, a place of some importance, having been the seat of government of the Province of Upper Canada. The church was organized as early as 1794, with the Rev. James Dunn as minister. Mr. Dunn soon afterwards gave up the ministry and entered into business in Niagara. In 1803, he was drowned in his own vessel on Lake Ontario. The Rev. Robert McGill, afterwards Dr. McGill, whose name appears on the token, removed to Montreal and became pastor of St. Paul's Church.

80. NORTH EASTHOPE.

ST ANDREW'S CHURCH | NORTH | EASTHOPE | C. W. | 1858.

*Reverse.* I. COR. XI. 23 across the field, oblong cut corners, 21 x 27 *m.*

This is the name of a township near Stratford with which the church was connected until 1857.

81. ORILLIA.

PRESBYTERIAN CHURCH ORILLIA | C. W. 1855 Underneath the inscription is the burning bush with a ribbon inscribed NEC TAMEN CONSUMEBATUR.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24 within beaded lines with ornamented corners, oblong cut corners, 20 x 28 *m.*

This congregation was connected with the Free Church. The tokens are used in one or two other churches.

82. OWEN SOUND.

CHALMERS' | CHURCH, | OWEN SOUND within beaded lines with ornamental corners, a dash below "Chalmers." and another below "Owen Sound."

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24 within beaded lines with ornamental corners, oblong cut corners, 20 x 28 *m.*

This church is now closed and only a single specimen of the token is known. It was connected with the Free Church.

83. PAKENHAM.

ST. ANDREW'S | CHURCH, | PAKENHAM C. W. | 1864. within beaded lines with ornamental corners.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24. within beaded lines. with ornamental corners, oblong, cut corners, 20 x 27 *m.*

This township was settled, in 1823, by immigrants from the north of Ireland and a congregation was organized at an early date. The first church was erected, in 1838, by Sheriff Dickson, a local geologist of some note. The first minister, who was connected with the Church of Scotland, settled in Pakenham, in 1841, and had pastoral charge of five townships.

84. PARIS.

PRESBYTERIAN | CONGREGATION | OF PARIS | 1836

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME oblong, notched corners, 20 x 35 *m.*

Organized by the Associate Synod at an early date.

85. PERTH.

ST ANDREWS | CHURCH | 1831 | PERTH.

*Reverse.* COMMUNION | TOKEN nearly square rounded corners, 20 X 21 *m.*

There was an older church in Perth, organized by the Rev. Wm. Bell, but as it was not connected with the Church of Scotland. The Rev. Thomas C. Wilson was called from Scotland to organize a congregation under that body, arriving in 1830 he became pastor of St. Andrews Church. In 1835 the older congregation became connected with the Church of Scotland and in 1857 the two congregations were united.

86. PERTH.

FREE CHURCH | PERTH | C. W.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24 within beaded lines with ornamental corners, oblong cut corners, 21 x 28 *m.*

Organized by the Free Church shortly after the "disruption."

87. PEMBROKE.

CALVIN CHURCH | PEMBROKE C.W. | 1864. within beaded lines with ornamental corners.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

Organized as a Free Church.

88. PETERBORO.'

SAINT ANDREWS | CHURCH | C. W.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME oval, 22 x 28 *m.*

The Rev. John M. Roger was the first minister of this congregation having been installed in 1836. He seceded with most of his congregation in 1844.

89. PETERBORO'.

PETERBORO. | C. W. | 1847

*Reverse.* PRESBYTERN | CHURCH oblong notched corners, 20 x 29 *m.*

Used in the Free Church formed by the secession from St. Andrew's Church.

90. PETERBORO'.

CANADA | PRESBYTERIAN | CHURCH, | PETERBORO'.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

This token replaced the latter in the Free Church after the Union.

91. PORT HOPE.

J. C. indented for J(ohn) C(asey).

*Reverse.* Plain, irregular, oblong, 13 x 17 *m.*

This church was organized by the Associate Congregation and the Rev. John Casey was one of the early pastors.

92. RAMSAY, (Almonte.)

RAMSAY .1837

*Reverse.* YE SHEW THE | LORD'S DEATH | LOVE | ONE ANOTHER a line between the two quotations, oblong cut corners, 18 x 30 *m.*

The township of Ramsay, of which Almonte is the centre, was mainly settled from Scotland. For a number of years ministers of the neighboring churches at Beckwith and Perth visited it. The Rev. John Fairbairn the first minister to settle there came from Scotland in 1834. This token is still used in the village of Blakeney.

93. RAMSAY.

*ST ANDREW'S CHURCH* RAMSAY the burning bush within a beaded oval.

*Reverse.* ✦THIS DO IN REMEMBRANCE OF ME✦ Within a beaded oval **1851** oval, 24 x 29 *m.*

This is used in the church of Almonte. The congregations in the township of Ramsay were organized in connection with the Church of Scotland.

94. SMITH'S FALLS

SMITHS | FALLS.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | LUKE XXII | 19 oval, 20 x 31.

Organized, in 1833, by the Church of Scotland with the Rev. George Romanes as minister.

95. STAMFORD.

J. R. | M. for J(ohn) R(ussell) M(inister.)

*Reverse.* A. P. for A(ssociate) P(resbytery) nearly square, 20 x 22 *m.*

This is one of the oldest Presbyterian congregations in the province of Ontario having been organized in January, 1785. It was founded by the Secession or Associate Presbytery and still owns allegiance to the United Presbyterian Church of North America with headquarters in the United States. This token was struck in 1825.

96. STRATFORD.

ST ANDREWS CHURCH | STRATFORD | C. W. | 1858

*Reverse.* I. COR. XI 23 across the field, oblong cut corners, 21 x 27 *m.*

Organized by the Kirk in connection with the Woodstock Church, in 1838, with the Rev. Daniel Allan as minister. This token is of the same design and date as that of North Easthope.

97. TELFER.

T for T(elfer.)

*Reverse.* Plain, round, 14 *m.*

Organized in 1830 by the Associate Presbytery. It is still connected with the United Presbyterian Church of North America belonging to the United States.

98. THORAH.

ST ANDREWS CHURCH. | THORAH | CANADA. | **1854.** the word "Thorah" is on a raised bar.

*Reverse.* THIS DO IN REMEMBRANCE OF ME LUKE 22, 19. Within an oval LET A MAN | EXAMINE | HIMSELF | I COR. 11. 28 oval, 22 x 29 *m.*

This township was largely settled by Gaelic speaking people, about the year 1832, although there was no regular pastor until 1853, when the Rev. David Watson (now D.D.) was inducted to the charge. Dr. Watson is still pastor of the Beaverton Church which is the most populous centre in the township. The church was one of those that refused to cast in its lot with the other Presbyterian Churches when the union was consumated, and therefore continues its connection with the Church of Scotland.

99. TORONTO.

KNOX'S CHURCH, TORONTO, | C. W. 1852 underneath is the burning bush with a ribbon inscribed NEC TAMEN CONSUMEBATUR

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

This congregation was organized, in connection with the Secession Presbytery, by the Rev. James Harris, who came out from Ireland in 1821. It was up to 1831 the only Presbyterian Church in Toronto. It seems afterwards to have become connected with the Free Church.

100. TORONTO.

IN CONNECTION WITH THE CHURCH OF SCOTLAND within two beaded ovals. Inside the ovals ST ANDREW'S | CHURCH | TORONTO. | 1830. The whole enclosed with dotted lines with ornamented corners.

*Reverse.* THIS DO | IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. oblong cut corners, 19 x 27 *m.*

In 1830, at the desire of a number of the members of the Legislative Assembly of Upper Canada then meeting at Toronto, for a place of worship in connection with the Church of Scotland, a meeting, of those favoring the project, was called. This meeting was presided over by Sir Frances Hincks while William Lyon McKenzie, leader of the rebellion of 1838, acted as secretary. A site was purchased and the erection of a building commenced in 1831. The Rev. William Rintoul, who had just arrived from England, preached the first sermon.

101. TORONTO.

PRESBYTERIAN CHURCH IN CANADA. within two beaded ovals. Inside the ovals OLD ST ANDREW'S | CHURCH. | TORONTO | 1876. The whole enclosed with beaded lines with ornamented corners.

*Reverse.* THIS DO | IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

When St. Andrew's Church decided upon erecting its present magnificent building a number of the members dissented, and retaining the old building, they organized a congregation calling it "Old St. Andrew's." This is the only token that bears the title of the Presbyterian body "Presbyterian Church in Canada," after the final union had been consummated.

102. VAUGHAN.

S. C. V. | 1835 for S(cotch) C(hurch) V(aughan).

*Reverse.* Plain, oblong, 26 x 40 *m.*

A church was organized in this township in 1833 with the Rev. Peter McNaughton, from Glasgow, as minister.

103. WALTON.

U. P. C. N. A. | WALTON, indented, for U(nited) P(resbyterian) C(hurch of) N(orth) A(merica).

*Reverse.* Plain, brass, oblong cut corners, 15 x 33 *m.*

This congregation, organized by the United Presbyterian Church of the United States, is still connected with that body.

104. WILLIAMSTOWN.

WILLIAMSTOWN | CHURCH.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | BUT LET A MAN | EXAMINE | HIMSELF.

This token was adopted after the old "Glengarry" tokens had been worn out.

105. WOOLWICH.

W. K. | 1854 indented for W(oolwich) K(irk).

*Reverse.* Plain, nearly square, 17 x 19 *m.*

This church, located at Winterbourne in the South Eastern part of the township, was organized by the Church of Scotland, in 1823, with the Rev. Alex. Ross as minister. The Rev. James Thom adopted these tokens, in 1854. The two Presbyterian Churches were formed into one congregation after the union.

# CANADIAN COMMUNION TOKENS.

By R. W. McLachlan.

*Continued from Page 32,*

## PROVINCE OF NOVA SCOTIA.

106.. Antigonish.

C. (May be the initial of a former minister of Johnshaven.)

*Reverse.* Plain, oblong cut corners, 14 x 17 *millimetres.*

This church was organized about the year 1804. The Rev. James Monro, who had been for some time in Halifax, became the first pastor, in 1808. He was connected with the Church of Scotland but joined with the other church in Nova Scotia, in 1817, to form the Presbyterian Church of Nova Scotia.

107. Antigonish.

REV^D | THO^S TROTTER | 18.08

*Reverse.* ASSO. CON | JOHNS HAVEN for Asso(ciate) Con(gregation,) oval, 21 x 30 *m.*

The Rev. Thomas Trotter was minister of the Burgher Church of Johnshaven, Scotland, when, in 1818, he came to Nova Scotia, he brought with him the tokens made for his former charge and these tokens were used until a recent date in the Antigonish Church.

108. Albion Mines, (Stellarton.)

S^T JOHN'S CHURCH ALBION MINES, N. S., between two beaded ovals; in the centre is the word TOKEN, while the corners are occupied by ornaments.

*Reverse.* CHURCH OF SCOTLAND between two beaded ovals; in the centre is the date **1866**, ornaments in the corners, oblong cut corners, 19 x 27 *m.*

The members of this church had, up to 1866, been connected with St. Andrews Church, New Glasgow. It, like most of the Kirk Congregations in Pictou County, still retains its old connection.

109. Barneys River.

B R in large letters, for B(arneys) R(iver.)

*Reverse.* Plain, oblong cut corners, 20 x 28 *m.*

This place received its name from the first settler, Barnabas McGee. As the district was mainly settled by Highlanders they desired a minister of the Church of Scotland. And in that connection a church was accordingly organized, about the year 1830, with the Rev. Dugald McKeichan as minister.

110. BARNEYS RIVER.

FREE CHURCH BARNEY'S RIVER In the centre 1851

*Reverse.* THIS DO IN REMEMBRANCE OF ME Across the centre I COR. XI.24 oval, 22 x 30 *m.*

This church was organized after the "disruption" in Scotland by a secession of members from the Kirk. The Rev. D. B. Blain was the first minister; who was installed as pastor about the year 1848.

111. CANSO (River Inhabitants.)

KIRK | D. M^c K. | CANSO. for D(ugald) McK(eichan.)

*Reverse.* Plain, upright oblong, 23 x 30 *m.*

Organized as a Church of Scotland but now connected with the Presbyterian Church in Canada. This must not be confounded with the town of Canso as it is a district, more generally known as River Inhabitants, on the Cape Breton shore of the Straits of Canso.

112. DARTMOUTH.

S^T JAMES'S | CHURCH, | DARTMOUTH. within beaded lines with ornamental corners.

*Reverse.* "THIS DO IN | REMEMBRANCE | OF ME." | I. COR. XI.24 within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

This is a town, or more properly a suburb of Halifax, across the harbour from that city. The first pastor was the Rev. James Morrison, sent out in 1827, by the Glasgow Colonial Society in connection with the Church of Scotland. The church is now in the Union.

113. DOUGLASS, (Shubenacadie.)

REV,D | A. DICK | DOUGLASS | 1803.

*Reverse.* Plain, square, with the inscription running diagonally, 22 *m.*

This church was organized by the Rev. Dr. McGregor, under whose supervision it continued until the arrival of the Rev. Alexander Dick, in 1802. In 1803 Mr. Dick was ordained by the newly organized Presbytery of Pictou, and was therefore the first Presbyterian Minister regularly ordained in the province. His charge covered a large district known as the township of Douglass, which included Shubenacadie, Noel, Maitland, Nine Mile River, Gore and Gray's River. The township has since been subdivided leaving Shubenacadie, the central church, outside its boundaries.

114. EARLTOWN.

TO THE | KIRK CONGREGATIONS | OF | EARLTOWN | AND | WEST BRANCH, R. J. | BY | REV. W. M^c MILLAN.

*Reverse.* "THIS DO IN | REMEMBRANCE | OF ME." | I. COR. XI.24 within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

This place was settled, from Sutherlandshire, about the year 1815. As the people had been mainly adherents of the Church of Scotland before emigrating, they kept up their old connection without any regularly appointed Kirk minister, although they were for a time under the charge of the Rev. Alex. Sutherland who was not of that connection. At the disruption, most of the members joined the Free Church; still a number held to the Kirk and these were ministered to by the Rev. William McMillan whose name appears on the token. Both the congregations at Earltown and West Branch River John refused to join the Union; although since the Free Church was formed, the two denominations worship in the same building.

115. ECONOMY.

A. KERR'S | CONGREG^N | OECONOMY

*Reverse.* Plain, oblong rounded corners, 19 x 23 *m.*

This place was occasionally visited by the Rev. John Brown of Londonderry until the settlement of the Rev. Andrew Kerr in 1817. He belonged to the Antiburgher section of the Secession Church. It may be noticed that the old form of spelling "oeconomy" is that adapted on the tokens.

116. ELMSDALE.

A communion table bearing a chalice and a plate of bread underneath is the inscription THIS DO | IN REMEMBRANCE | OF ME | LUKE 22.19

*Reverse.* GOD FORBID | THAT I SHOULD | GLORY, SAVE IN | THE CROSS OF OUR | LORD JESUS CHRIST, | BY WHOM THE WORLD | IS CRUCIFIED UNTO | ME, AND I UNTO | THE WORLD, | GAL. C 6. V 14, round 22*m.*

After the death of Mr. Dick the Douglass Church was divided. That division of which Elmsdale was a post had the Rev. Robert Blackwood as the first minister.

117. GAIRLOCH.

A four pointed starlike figure, indented.,

*Reverse.* Plain, oblong rounded corners, 22 x 25 *m.*

This was a settlement from Gairloch in Scotland, hence the name. The congregation became connected with the Church of Scotland, which connection, like most of the Kirk congregations of Pictou, it still retains. The design is one of the simplest. The token is, doubtless, sixty years old.

118. GREENHILL.

SALEM CHURCH. | GREENHILL. | 1850. within beaded lines with ornamental corners.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI.24 within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

This church formed up to 1848 a part of the West River congregation when the charge was subdivided. The Rev. George Patterson, D.D., the historian of the county of Pictou, ordained in 1849, was appointed its first minister.

119. GOOSE RIVER (Linden.)

R. P. C | G. R for R(eformed) P(resbyterian) C(hurch) G(oose) R(iver.)

*Reverse.* Plain, oblong, 15 x 18 *m.*

Organized by missionaries from the old Cameronian Church. It is now connected with the Presbyterian Church in Canada.

120. GOOSE RIVER.

An oblong indentation serrated.

*Reverse.* Plain, oblong, 12 x 15 *m.*

This token is used in the outlying or branch congregations of the Linden Church.

121. GRAND RIVER.

FREE CHURCH | GRAND RIVER | C.B. for C(ape) B(reton.)

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI.24 oval, 22 x 28 *m.*

Organized shortly after the disruption, with the Rev. James Ross as the first minister.

122. HALIFAX.

P C | H | **1784** for P(resbyterian) C(hurch) H(alifax.)

*Reverse.* A rude representation of the burning bush, nearly round, 28 x 30 *m.*

This congregation was organized as a Congregational Church by the "dissenters" of Halifax, and was composed mainly of Congregationalists and Presbyterians. The first pastor was the Rev. Aaron Cleveland, installed 1750. He afterwards removed to the United States of which his great great grandson was some years ago elected President. On the breaking out of the revolution in the thirteen colonies to the South most of the congregational ministers of Nova Scotia, as sympathizers with the movement, left their charges; and as some of them were replaced by Presbyterians the congregations joined the Presbytery. The first Presbyterian minister settled over the Halifax congregation was the Rev. Thos. Russell, who came out in 1783. After continued disputings between the two parties in the congregation the difficulty was settled, in 1787, by the congregationalists agreeing to accept a Presbyterian minister chosen by the

Principal of the Edinburgh University; while the Presbyterians yielded the point that the church should remain independent of the Presbytery. The first minister, chosen under this agreement, was the Rev. Andrew Brown, installed 1787. The church continued independent until 1840 when it joined the Presbytery.

123. HALIFAX.

ST. MATHEW'S | CHURCH | HALIFAX N.S.

*Reverse.* THIS DO IN REMEMBRANCE OF ME I. COR. XI. 24 a chalice, oblong cut corners, 19 x 27 *m.*

This token belongs to the same church as the last. The church was first known as the "Protestant Dissenters Meeting House," afterwards as St. Mathews Church. When the Rev. Principal Grant, now of Queen's College, Kingston, was installed as pastor, he removed the last trace of Congregationalism. —Watt's *Psalms and Hymns.*

124. HALIFAX.

PR + CH | H | N. S. | 1786 for PR(esbyterian) CH(urch) H(alifax) N(ova) S(cotia.)

*Reverse.* I. COR. | XI XXIV a chalice outlined, oval, 27 x 30 *m.*

I have not been able to trace this token to any church; having obtained it from a collector who assured me that it had been in his father's possession for a number of years and that he had secured it when travelling with samples in the Lower Provinces. I can only come to the conclusion that it was made for St. Mathew's Church to supplement the token of 1784.

125. HALIFAX.

R. C. H for R(elief) C(hurch) H(alifax.)

*Reverse.* 1818 across the field, round, 24 *m.*

This church was organized by the Rev. Henry Paterson who was sent out in 1818, by the Relief Presbytery of Scotland to organize a church of its own order.

126. HALIFAX.

ST. JOHN'S PRESBYTERIAN CHURCH 1863. Within a parallelogram HALIFAX | N. S.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | BUT LET A | MAN EXAMINE HIMSELF. oblong cut corners, 21 x 27 *m.*

A Free Church was organized in Halifax in 1843 with the Rev. Ralph Robb as their first minister. This church was built in the north end, but afterwards a new building known as Chalmer's Church, was built in the centre of the city. When the congregation removed to the new place a party broke off and worshipped in the old building until St. John's Church was erected.

127. HALIFAX.

POPLAR GROVE | PRESBYTERIAN | CHURCH

*Reverse.* REV. P. G. M^cGREGOR | HALIFAX, N.S. | 1843, oblong, cut corners. 18 x 30 *m.*

The Rev. P. G. McGregor, the first minister, was inducted in 1843. The congregation is now known as Park Street Church.

128. HOPEWELL.

S^T | COLUMBA | CHURCH an ornament below.

*Reverse.* THIS | DO IN | REMEMBRANCE | OF ME round, 32 *m.*

This formed a part of the East River Congregation, organized, in 1824, in connection with the Church of Scotland. It was afterwards set apart as a separate congregation, and still retains its connection with the old Kirk.

129. LOWER SETTLEMENT (New Glasgow.)

LOWER SETT. for SETT(lement) between two beaded ovals, corners radiated.

*Reverse.* Plain, oblong, 19 x 22 *m.*

An early church built in the most accessible part of what was known as the Lower Settlement of the East River of Pictou. The congregation was organized, about the year 1788, by the Rev. James McGregor, D.D., who was

128. HOPEWELL.

S^T | COLUMBA | CHURCH an ornament below.

*Reverse.* THIS | DO IN | REMEMBRANCE | OF ME round, 32 *m.*

This formed a part of the East River Congregation, organized in 1824, in connection with the Church of Scotland. It was afterwards set apart as a separate congregation and still retains its connection with the old Kirk.

129. LOWER SETTLEMENT (New Glasgow.)

LOWER SETT. for SETT(lement) between two beaded ovals, corners radiated.

*Reverse.* Plain, oblong, 19 x 22 *m.*

An early church built in the most accessible part of what was known as the Lower Settlement of the East River of Pictou. The congregation was organized about the year 1788, by the Rev. James McGregor, D.D., who was for many years the only minister in the County of Pictou. He had the whole of Pictou and parts of the neighboring Counties for his parish. After the arrival of fellow workers, and the "Parish" divided, he confined his labors, more particularly, to the district of which this church was the centre. The church, built nearly opposite where Stellarton is, on the lower part of the East River, was called James church after the founder. The town of New Glasgow grew up two miles further down the River where the congregation built the new James Church; and in this church the original tokens were used up to a few years ago. There were evidently two or three different issues of the tokens struck from the original die, as tokens occur in various thicknesses. Dr. McGregor was the first Antiburgher Minister in Nova Scotia.

130. LONDONDERRY.

REP | I: BROWN | L. DERRY | 1808 for J(ohn) BROWN L(ondon)derry the inscription running diagonally.

*Reverse.* Plain, square 21 *m.*

The first Minister of this congregation was the Rev. David Smith who settled over it in 1771. After the death of Mr. Smith the Rev. John Brown was called to the pastorate and entered upon the work in 1795. Up to the striking of this token, in 1808, a supply of these made for the Truro church were used. Evidences of this are visible on this token as it was struck over an old one, bearing the name of Mr. Cock Truro. Traces of this inscription may be seen on all existing specimens of Mr. Brown's token.

131. LONDONDERRY.

THE PRESBYTERIAN | CHURCH | LONDONDERRY | 1844

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | I COR. XI 24 oblong cut corners, 21 x 27 *m.*

A new token made to be used in the same church as the last.

132 LOCHABER.

LOCHABER | & | ST MARY'S | FREE CHURCH | 1851.

*Reverse.* THIS DO IN REMEMBRANCE OF ME In the centre across the field I COR. XI. 24 oval 22 x 30 *m.*

Lochaber in Antigonish County and St. Mary's, in Guysborough, are two townships from which the membership of this congregation are drawn. The first minister was the Rev. Alex. Campbell, who came from Scotland in 1848.

133. MAITLAND.

MAITLAND | PRESBYTERIAN | CONGREGATION

*Reverse.* REV^D T. S. CROW | 1845, oblong cut corners, 21 x 27 *m.*

This formed part of the Douglass Congregation until 1815, when the church was divided. The northern half, consisting of Maitland, Noel and smaller settlements, called Mr. Crow to be their pastor. Towards the close of his ministry the Congregation split, the larger part continuing under Mr. Crow. After his death the congregation became a Congregational Church. Only one or two of these tokens are known as the supply on hand was destroyed when the parsonage was burnt in 1857.

134. MAITLAND.

PRESBYTERIAN | CONGREGATION, | MAITLAND.

*Reverse.* THIS DO IN REMEMBRANCE OF ME A chalice on a table, oblong cut corners, 20 x 27 *m.*

This token was made for the congregation that split off from Mr. Crow's church, by which it is still used.

135. MCLENNAN'S MOUNTAIN.

M L M indented for M(c)L(ennan's) M(ountain.)

*Reverse.* Plain, oblong cut corners, 18 x 29 *m.*

This is claimed as the first church organized, in the province of Nova Scotia, in connection with the Church of Scotland. The Rev. Donald A. Fraser, came out from Scotland, in 1817, and was at once called to the church at McLennan's Mountain. The church still holds to its old ties.

136. MCLENNAN'S MOUNTAIN.

SAINT JOHN'S | M^C LENNAN'S | MOUNTAIN

*Reverse.* DO THIS | IN REMEMBRANCE | OF ME oval, 22 x 31 *m.*

A new token used in the same church as the last. McLennan's Mountain received its name from the name of the first settler at the mouth of the brook that flows past the base of the mountain.

137. MERIGOMISH.

MIRIGOMISH PRESB^N CONG^N between two circles. Within the circles W. P. | MIN^R | 1819, for W(illiam) P(atrick) MIN(iste)R.

*Reverse.* Plain, square cut corners, 20 *m.*

The Rev. William Patrick came from Scotland, in 1815, and was at once settled over the Merigomish Congregation, which position he retained until 1844. The congregation received the early attention of Dr. McGregor, and was considered under his pastoral charge until the arrival of Mr. Patrick.

138. MUSQUODOBOIT.

MUSQUIDABOIT PRESBYTERIAN CHURCH, forming an oval enclosing REV^D J. S. | 1841 | I. COR. XI. 28. 29. for J(ohn) S(prott) within beaded lines with ornamental corners.

*Reverse*, Plain, oblong cut corners, 20 x 27 *m*.

Musquodoboit was separated from Stewiacke Church, in 1816, with the Rev. John Laidlaw as Minister. The Rev. John Sprott became Pastor in 1841. This church was organized under Burgher section of the Secession church. The name of the place is incorrectly spelt on the token.

136. MUSQUODOBOIT.

S^T ANDREWS | CHURCH | MUSQUODOBOIT | N. S.

*Reverse*. THIS DO | IN REMEMBRANCE | OF ME oblong cut corners, 19 x 26 *m*,

This is a church built in another part of the settlement known as Little River.

130. NEW ANNAN.

NEW ANNAN | PRESBYTERIAN | CONGREGATION

*Reverse*. Plain, oblong cut corners, 19 x 30 *m*.

This for a time formed part of the Tatamagouche Congregation.

141. NEW GLASGOW.

COMMUNION TOKEN | S^T ANDREW'S, | NEW-GLASGOW, | 1855.

*Reverse*. THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m*.

A church was built in 1819 at Fraser's Mountain, about two miles from New Glasgow. As the greater number of the members resided in the town, the building was afterwards hauled in. The congregation still retains its connection with the Church of Scotland.

142. NEW GLASGOW.

A communion table bearing a chalice and a plate of bread, below is the inscription THIS DO IN REMEMBRANCE | OF ME | LUKE 22.19

*Reverse*. GOD FORBID | THAT I SHOULD | GLORY, SAVE IN | THE CROSS OF OUR | LORD JESUS CHRIST, |

BY WHOM THE WORLD | IS CRUCIFIED UNTO | ME, AND I UNTO | THE WORLD. | Gal. C6 V14. round, 24 *m.*

This token is similar to the one used in the Elmsdale Church except that it is a size larger with letters slightly larger. A token of the same kind is used in a church in Birmingham, England. This congregation, known as Primitive Church was formed in 1846, by members who separated from James Church. The first minister, the Rev. George Walker, was inducted in 1848. Afterwards when the building was burned down, the congregation united with John Knox church, and has since been called the United Church.

143. NEW GLASGOW.

JOHN KNOX | CHURCH, | NEW GLASGOW. | "THIS DO IN | REMEMBRANCE OF ME."

*Reverse.* FREE CHURCH OF SCOTLAND. Below is the burning bush and a ribbon inscribed NEC TAMEN CONSUMEBATUR; on the groundwork is the maker's name CRAWFORD GLASGOW oblong cut corners, 19 x 27 *m.*

This was a Free Church that split off from St. Andrew's at the time of the disruption. The Rev. John Stewart, was the first minister. The union of this with the preceding formed the United Church.

144. NEWPORT.

PRESBYTERIAN | CHURCH, | NEWPORT. within beaded lines with ornamental corners.

*Reverse.* "THIS DO IN | REMEMBRANCE | OF ME." | I. COR. XI. 24. within beaded lines with ornamental corners. oblong cut corners, 20 x 27 *m.*

145. NOEL.

NOEL | PRESBYTERIAN | CONGREGATION

*Reverse.* REV$^{D}$ P. S. CROW | 1845 oblong cut corners, 21 x 27 *m.*

Noel formed part of the Douglass congregation until 1815 when it was with Maitland erected into a separate charge and, like Maitland, it divided towards the close of Mr. Crow's ministry and the part remaining under Mr. row afterwards became congregational. The initial "P" in Mr. Crow's name is wrong, it should be "T" as on the Maitland token.

146. ONSLOW.

+ John J. Baxter. + Onslow. between two circles. In the centre is the date **1882.**

*Reverse.* Plain, square, 22 *m.*

This was a Burgher congregation separated from Truro in 1816, the Rev. Robert Douglass was the first minister and Mr. Baxter assumed charge in 1832.

147. PICTOU.

PARISH | OF | PICTOU.

*Reverse.* REV^D | T. M^C C | 1810 for T(homas) M^C C(ulloch) oval, 18 x 28 *m.*

The first church in the vicinity of Pictou was built in 1787 up the harbour and across the river at Loch Broom; but in 1804 when the town began to grow and became a centre, the people there organized a separate congregation. They were supplied occasionally by the Rev. Dr. McGregor and the Rev. Duncan Ross. On the arrival of Dr. McCulloch in Pictou, in 1803 on his way to Prince Edward Island, he was induced to remain in Pictou and was inducted as pastor of the church in 1804.

148. PICTOU.

PRINCE STREET | CHURCH, | PICTOU

*Reverse.* "DO THIS | IN REMEMBRANCE | OF ME" oval, 22 x 30 *m.*

This is a later token used in the same church as the last; and like most of the early churches in Pictou, it was organized as an Antiburgher.

149. PICTOU.

S^T A C P for St. A(ndrew's) C(hurch) P(ictou).

*Reverse.* Plain, irregular oblong cut corners, 23 x 30 *m.*

In the year 1824 a congregation connection with the Old Kirk, was organized in Pictou with the Rev. K. J. McKenzie as minister. The church still retains its original connection.

150. PICTOU.

S^T ANDREWS CHURCH | PICTOU | NOVA SCOTIA 1850

*Reverse.* THIS DO | IN REMEMBRANCE | OF ME oval, 22 x 36 *m.*

This is a later token used in the same church as the last. For a time the old tokens were retained for use among the Gaelic speaking part of the congregation but they were afterwards melted down to make new tokens, consequently few of the old ones are to be had.

151. PICTOU.

PICTOU | FREE CHURCH | 1844

*Reverse.* LET A MAN | EXAMINE | HIMSELF | I. COR. XI. 28 oblong cut corners, 19 x 29 *m.*

Organized, at the time of the disruption, by a division of St. Andrew's Church. The Rev. Murdoch Sutherland was the first minister. When this token was discarded by the Pictou church supplies of it seemed to have been distributed among a number of other churches, as I have specimens from three or four churches in Nova Scotia, two in Prince Edward Island, and one in Ontario.

152. PICTOU.

KNOX'S CHURCH | PICTON N. S.

*Reverse.* "DO THIS | IN REMEMBRANCE | OF ME" oval 22 x 30 *m.*

A later token used in the same church as the last. The misspelling of the name would make it liable to be confounded with "Picton," in Ontario, were the letters "N. S.," not present.

153. PUGWASH.

PUGWASH | 1868 | I. COR. XIII within a beaded oval, ornaments in the corners.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME" | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

154. RIVER JOHN.

ASS : CON : | J. R. J. M. | MIN. for ASS(ociate) CON(gregation) J(ohns) R(iver) J(ohn) M(itchell) MIN(ister.)

*Reverse.* I. COR : | 11. 23. 24. oval, 21 x 30 *m.*

Organized by Dr. McGregor at an early date. Mr. Mitchell, a native of Newcastle-upon-Tyne, was sent out to Quebec, in 1803, by the London Missionary Society. He removed to New Carlisle, and afterwards to Amherst, N. S.; remaining in each place two or three years. In 1808 he came to River John and, although a congregationalist, joined the Presbytery of Pictou. The tokens were made in 1809.

155. RIVER JOHN.

ST GEORGE'S CHURCH | RIVER JOHN | 1863 | I. COR. XIII within a beaded oval, ornamental corners.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME." | I. COR. XI. 24, oblong cut corners, 20 x 27 *m.*

Organized in connection with the Church of Scotland, which connection is still retained.

156. ST. PAUL'S EAST RIVER.

Plain centre with serrated border.

*Reverse.* Plain, oblong cut corners, 25 x 32 *m.*

The East River congregation in connection with the church of Scotland embraced what is now known as St. Pauls East River and St. Columba church, Hopwell. The church was organized, in 1824, with the Rev. John McRae as minister. The places were then known as East Branch East River, and West Branch East River.

157. ST. MARY'S (Glenelg).

S^T MARY'S within beaded lines with ornamental corners.

*Reverse.* REV^D | J. CAMPBELL | 1839. within beaded lines, with ornamental corners, oblong cut corners, 20 x 27 *m.*

This is the name of a large township or district in Guysborough County of which Glenelg was the central church. The first settlement of the township was made in 1801. The first minister was the Rev. Alexander Lewis from the Secession Church Ireland, who arrived in 1818. He went to Mono, Ontario; and was succeeded by the Rev. John Campbell in 1837. Mr. Campbell had three stations, Glenelg, Caledonia and Sherbrooke.

158. SCOTSBURN, (or Rogers Hill).

THIS DO IN | REMEMBRANCE | OF ME | BUT LET A MAN | EXAMINE HIMSELF

*Reverse.* Plain, with beaded border, oblong cut corners, 19 x 27 *m.*

A congregation organized in connection with the Church of Scotland which connection it still maintains. The first minister was the Rev. Rod. McAulay settled in 1833.

159. SHELBURNE.

P ✦ C | S for P(resbyterian) C(hurch) S(helburne).

*Reverse.* The burning bush, square 18 *m.*

Organized about the year 1784 by Loyalists with the Rev. Hugh Fraser, as minister, who had been chaplain of one of the regiments during the war; and who came with them to their new home in Nova Scotia.

160. SHEET HARBOUR.

PRESBYTERIAN | CONGREGATION | SHEET HARBOUR

*Reverse.* THIS DO IN REMEMBRANCE OF ME. In one line curved, under it is a chalice, the whole enclosed within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

161. SPRINGVILLE.

THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners.

*Reverse.* Plain, oblong cut corners, 20 x 27 *m.*

In this token the reverse common to many tokens is used for obverse. The congregation is made up of two churches nine miles apart: one at St. Pauls five miles above Springville, and the other at Churchville, four miles below. See upper settlement.

162. STEWIACKE.

J. SMITH STEWIACKE 1830.

*Reverse.* TOKEN in large letters across the field with a rosette above and another below, round 22 *m.*

The early settlers of Stewiacke were mainly Scotch Irish, from the North of Ireland. They had belonged to the associate synod and received occasional visits from the Rev. D. Cock, and also from Dr. McGregor under whose pastoral charge they considered themselves until the Pictou field was divided when the Rev. D. Ross gave them every third Sunday. In 1830 the Rev. Mr. Graham was settled as their first regularly appointed minister. When he died, in 1830, the Rev. J. Smith whose name appears on the token was called to supply his place.

163. SYDNEY MINES.

SYDNEY MINES | PRESB CHURCH | M. W. 1842. for M(atthew) W(ilson) within beaded lines with ornamental corners.

*Reverse.* Plain, oblong cut corners, 21 x 27 *m.*

Mr. Wilson the first Pastor of the church continued in charge over forty years.

164. TATAMAGOUCHE.

TATAMAGOUCHE in a curved line,

*Reverse.* Plain, oval, 19 x 29 *m.*

This place was visited occasionally by the Rev. Dr. McGregor, on the arrival of Mr. Mitchell it was considered as part of his charge until 1826 when the Rev. Hugh Ross became its first regularly appointed minister.

165. TRURO.

TRURO NOVA SCOTIA 1772 between two circles. Mr. | D. C. | for M(iniste)r D(aniel) C(ock).

*Reverse.* Plain, square, 20 *m.*

Mr. Cock was the first regularly appointed Presbyterian minister who remained in the province. He arrived in 1770 and returning to Scotland, in 1771, he came out again in 1772 bringing with him a supply of the tokens and the die with which to strike fresh supplies when the old ones were worn out. This is the oldest token of any used in Canadian Churches.

166. TRURO.

ST. P for S(ain)T P(aul's) in an oblong oval.

*Reverse.* Plain, metal copper, round 27 *m.*

This token is a small "countermark" struck over an old copper worn so smooth that hardly anything of the original design is visible.

167. UPPER SETTLEMENT.

U. S. | P. E. for U(pper) S(ettlement) of P(ictou) E(ast River) within a beaded circle with coarse irregular rays occupying the corners outside the circle. The letters are irregularly formed.

*Reverse.* Plain. square, 20 *m.*

I have not been able to ascertain with certainty what the letters "P E" stand for but the above rendering seems the most probable.

168. UPPER SETTLEMENT.

U. S. | P. E. for U(pper) S(ettlement) P(ictou) E(ast) within a circle of fine regular rays occupying the corners. The letters are regular.

*Reverse,* Plain, square, 20 *m.*

Two churches on the Upper Settlement of East River of Pictou were among the earliest organized by Dr. McGregor. One on the East Branch now known as St. Paul's and the other on the West Branch now Hopwell. These remained under the charge of Dr. McGregor until 1824, when they were assigned a pastor to themselves, the Rev. Angus McGillivary. A third church was afterwards erected at Churchville. But whether one of these tokens was used in each church or the second variety introduced into both churches after the stock of the older ones had been worn out, I have not been able to learn.

169. WALLACE.

WALLACE between two beaded ovals; in the centre is the date 1857.

*Reverse.* THIS DO IN REMEMBRANCE OF ME between two beaded ovals; in the centre is I COR. XI. 24 oval, 24 x 29 *m.*

This congregation was founded by the Church of Scotland. It is now connected with the Presbyterian Church in Canada.

170. WEST RIVER.

ASS: CON: | W. R. | D. R. | MIN for ASS(ociate) CON(gregation) W(est) R(iver) D(uncan R(oss) MIN(ister).

*Reverse.* I. COR : | 11 23 24 oval, 21 x 30 *m.*

Founded by Dr. McGregor by whom occasional services were given until the arrival of the Rev. Duncan Ross, in 1795, who assisted as colleague. In 1801 the parish was divided into three and the western part with West River as centre assigned to Mr. Ross.

171. WESTVILLE.

ST PHILIP'S CHURCH WESTVILLE, N. S. between two beaded ovals; in the centre is the word TOKEN.

*Reverse.* CHURCH OF SCOTLAND and small ornaments between two beaded ovals, in the centre is the date **1884.** oblong cut corners, 20 x 27 *m.*

172. WHYCOCOMAH.

WHYCOCOMAH | PRESBYTERIAN | CHURCH

*Reverse.* THIS DO IN REMEMBRANCE OF ME oval 21 x 31 *m.*

The Rev. Peter McLean was the first minister of this church.

173. WINDSOR.

WINDSOR in irregular roughly cut letters.

*Reverse.* Plain, metal copper, oblong, 11 x 34 *m.*

The Rev. James Murdock preached in Windsor at an early date, but no congregation was organized until the arrival of the Rev. George Gilmore in 1784. This seems to be one of the rudest of this series of tokens in design and execution.

174. YARMOUTH.

PRESBYTERIAN | CONGREGATION, | YARMOUTH.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

## PROVINCE OF NEW BRUNSWICK.

175. ADDINGTON, (Campbellton.)

ADDINGTON between two beaded ovals. In the centre is the date **1832** with ornaments below and in the corners.

*Reverse.* Plain, oblong cut corners, 21 x 24 *m.*

Organized in connection with the Church of Scotland, in 1832, by the Rev. James Stephen, who continued to exercise pastoral overcharge of the church until 1846. He founded most of the Presbyterian Churches in the northern part of New Brunswick.

176. BARNSVILLE.

T indented for T(oken)

*Reverse.* Plain, oblong, 20 x 27 *m.*

This is a Cameronian Church still retaining its connection with the Reformed Presbytery of the United States.

177. BARNSVILLE.

R P C indented for R(eformed) P(resbyterian) C(ongregation)

*Reverse.* Plain, oblong, 20 x 27 *m.*

This is a later token adopted when the supply of the earlier one proved insufficient to supply the wants of the Congregation.

178. BATHURST.

SAINT LUKE'S | CHURCH, | BATHURST | 1846. within beaded lines with ornamental corners.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines, with ornamental corners, oblong cut corners, 19 x 27 *m.*

The Rev. George Macdonald who came out from England in 1840 was the first regularly appointed Minister of this Congregation, although it had been organized for some time. A Church of Scotland.

179. BLACK RIVER BRIDGE.

J indented.

*Reverse.* Plain, oblong cut corners, 13 x 20 *m.*

Organized in connection with the Church of Scotland, in 1835, with the Rev. Simon Fraser, from Scotland, as pastor; who preached both in English

and Gaelic. The church is known as St. Stephen's. I have not been able to learn what name or word the letter "J" stands for.

180. CHATHAM.

ST ANDREW'S | CHURCH | CHATHAM 1840

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | I COR. XI. 24. oblong cut corners, 19 X 30 *m.*

In 1832 on the death of their first pastor the larger part of the Congregation of St. Andrew's Church, Miramichi (No. 187) desiring a minister in connection with the Church of Scotland, put in a seizure on the church building. The dispute was settled by the payment of $800 to those who retained their connection with the Secession Church, with this money St. John's Church was erected.

181. DALHOUSIE.

ST JOHN'S CHURCH | DALHOUSIE, | N. B. within beaded lines with ornamental corners.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

Organized in connection with the Church of Scotland, in 1835, sharing with Campbellton the pastoral oversight of the Rev. James Stephen.

182. DALHOUSIE.

ST JOHN'S CHURCH | DALHOUSIE, | N.B. within beaded lines with ornamental corners.

*Reverse.* Plain, oblong cut corners, 19 x 27 *m.*

The original supply of tokens sent out from Scotland wa destroyed by a fire at the manse. New tokens were struck at Dalhousie from the obverse die only; the reverse, a stock die, having been retained in Scotland.

183. FREDERICTON.

SAINT PAUL'S | CHURCH, | FREDERICTON.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | COR. XI 24 oblong cut corners, 20 x 27 *m.*

The church was erected in 1830, but no regularly ordained minister was appointed until 1832 when the Rev. Dr. Birkmyre was sent out from Glasgow, A Church of Scotland.

184. FREDERICTON.

SAINT PAUL'S | CHURCH | FREDERICTON

*Reverse.* Plain, oblong cut corners, 21 x 26 *m,*

This is said to be a later token struck when the supply of the earlier tokens proved insufficient but it is rarer and apparently of ruder design.

185. HARVEY SETTLEMENT, (now Harvey.)
H. S. indented for H(arvey) S(ettlement.)
*Reverse.* Plain, round, 22 *m.*
This place was settled from the north of England in 1858.

186. ST ADREWS CHURCH Across the centre is the name HAMPTON.
*Reverse.* Two circles, one within the other, round, 28 *m.*
The " n " in St. Andrew's is wanting on the token.

187. MIRAMICHI, (Chatham.)
ST ANDREW'S CHURCH. Across the centre is the name MIRAMICHI.
*Reverse.* REVD JAMES THOMSON. Across the centre is the date 1816 oval, 22 x 26 *m.*
Organized as a Secession Church, in 1815, with the Rev. James Thomson as minister; but, on the death of Mr. Thomson, the larger part of the congregation desiring connection with the Church of Scotland gained possession of the church leaving those clinging by the Secession to move out and form a new church known as St. John's, Chatham. See No. 180.

188. MONCTON.
PRESBYTERIAN | CHURCH | OF THE LOWER | PROVINCES OF | B.N.A. | for B(ritish) N(orth) A(merica.)
*Reverse.* THIS DO IN REMEMBRANCE OF ME. I. COR. XI. 24 within a beaded oval, BUT LET A MAN | EXAMINE | HIMSELF oval, 21 x 31.
These tokens were struck in Belfast, Ireland, for the pastor, the Rev. J. D. Murray, through a friend of his residing in that city. The name of the church given on this token is that adopted after the union of the United Presbyterian and Free Churches of Nova Scotia, New Brunswick and Prince Edward Island.

189. NEWCASTLE.
ST JAMES | CHURCH. Within beaded lines with ornamental corners.
*Reverse* I. COR. XI. 23 across the field. There are four lines, one of which is beaded, around the border, oblong, cut corners, 20 x 27 *m.*
The first church at Newcastle was erected in 1825 but was burnt in the great fire that devastated the town during the same year. A new church was built, in 1829, with the Rev. James Souter, sent out by the Colonial Society of the Church of Scotland. Mr. Souter was an active member of the synod of Miramichi for many years.

190. PRINCE WILLIAM.

THIS DO IN | REMEMBRANCE | OF ME | BUT LET A MAN | EXAMINE | HIMSELF

*Reverse.* Plain, oblong, cut corners, 21 x 26 *m.*

This is a small village on the St. John River.

191. RICHIBUCTO (Kingston).

JOHN MACLEAN, | CONGREGATION | OF | RICHIBUCTO. within a beaded oval, corners radiated

*Reverse.* Plain, oblong, 19 x 24 *m.*

The first sermon in this place was delivered in 1817, but no congregation was organized until 1825, when the Rev. John Maclean was chosen pastor. The tokens were struck the same year.

192. ST. ANDREWS.

ST. ANDREWS, JUNE 1825, with a St. Andrew's cross in the centre.

*Reverse.* NEW BRUNSWICK N A for N(orth) A(merica) with a St. Andrew's cross in the centre, square, 23 *m.*

Organized as a Church of Scotland. The first communion was celebrated June 26th 1825 with the Rev. Alexander McLean D.D. from Rothsay, Scotland, as first minister. The building after the frame-work had been put up by the adherents was completed at an expense of $20,000 by Christopher Scott. It was gorgeously finished in birds-eye maple with an elaborate high pulpit in mahogany.

193. *St. James* | *1834*, indented.

*Reverse.* Plain, square, 17 *m.*

Organized as a church of Scotland, in 1833, with the Rev. Peter McIntyre as minister. In 1843 under the Rev. Andrew Stephens it joined the Free church movement.

194. ST. JOHN.

*ST ANDREWS CHURCH* ST JOHN N. B. Within a beaded oval "BUT | LET A MAN | EXAMINE | HIMSELF."

*Reverse.* "DO THIS IN | REMEMBRANCE | OF ME." ornaments above and below, oval, 20 x 29 *m.*

This congregation was organized in 1816, with the Rev. George Burns D.D. as first minister.

195. ST. JOHN.

SAINT STEPHENS CHURCH. In the centre REV. | W. T. WISHART

*Reverse.* SAINT JOHN NEW BRUNSWICK. In the centre 1842, round, 25 *m.*

Organized in connection with the Church of Scotland; but on account of the disagreements with the pastor the church was dissolved and the pastor deposed from the ministry. The church some years afterwards was resuscitated and is now a flourishing organization.

196. ST. JOHN.

CALVIN CHURCH | ST JOHN | N.B.

*Reverse.* THIS DO IN REMEMBRANCE OF ME. I. COR. XI. 24. Within a beaded oval, BUT LET A MAN | EXAMINE | HIMSELF, oval, 21 x 31 *m.*

Formed by a division in the Free Church. The Rev. William Aloes was the first minister.

197. ST. JOHN.

FREE | PRESBYTERIAN | CHURCH | ST JOHN | NEW BRUNSWICK, within a beaded oval, ornaments in the corners.

*Reverse.* THIS DO | IN | REMEMBRANCE | OF ME | I. COR. XI. 24. within an oblong with ornamental corners, oblong cut corners, 20 x 26*m.*

A Free Church organized shortly after the disruption in 1843.

198. ST. JOHN.

T indented for T(oken).

*Reverse.* Plain, square, 27 *m.*

Organized in connection with the Reformed Presbyterian Church of the United States which connection it still retains.

199. SPRINGFIELD.

ST. J for St. J(ames Kirk) with fancy border indented

*Reverse.* Plain, oblong, 18 x 25 *m.*

Organized as a Church of Scotland.

200. TABUSINTAC.

P. indented for P(resbyterian)

*Reverse.* Plain, oblong cut corners, 14 x 20 *m.*

Organized in 1836, as a Church of Scotland, receiving the ministrations of the Rev. Simon Fraser who had preaching stations in a number of places in the district.

## PROVINCE OF PRINCE EDWARD ISLAND.

201. BEDEQUE.

BEDEQUE CONGREGA^N between two circles. In the centre 1831.

*Reverse.* Plain, square, 22 *m.*

A Secession Church organized by the Rev. John Keir of Princetown. For a time it formed part of the charge of the Rev. Wm. McGregor of Richmond Bay. In 1826 it was erected into a separate congregation with the Rev. R. S. Patterson as minister.

202. CASCUMPEQUE | (Alberton).

C. PRESB^N | CONG^N for C(ascumpeque) Presb(yteria)n Cong(regatio)n an ornament in the centre.

*Reverse.* Plain, nearly square, cut corners, 20 x 21 *m.*

A Secession church under the pastoral care of the Rev Wm. McGregor of Richmond Bay until 1843 when the Rev. John C. Sinclair was appointed its first minister.

203. CHARLOTTETOWN.

ST. JAMES CHURCH | CHARLOTTE TOWN

*Reverse.* THIS DO | IN REMEMBRANCE | OF ME, oval, 22 x 36 *m.*

St. James church was organized in 1824, as a Church of Scotland. The Rev. James McIntosh, settled in 1832, was the first minister.

204. CHARLOTTETOWN.

"THIS DO | IN REMEMBRANCE | OF ME."

*Reverse.* Plain, oblong, cut corners 19 x 27 *m.*

Known as Zion Church. Organized in 1843, by the Free church with the Rev. George Sutherland as minister.

205. GEORGETOWN.

T for T(oken)

*Reverse.* Plain, oblong rounded corners, 20 x 27 *m.*

Organized about the year 1837 as a church of Scotland. The Rev. Mr. Macaulay was the first minister who afterwards, as a representative, was elected Speaker of the House of Assembly.

206. NEW LONDON,

* N. L. for N(ew) L(ondon) PRESBYTERIAN* CONG^N

*Reverse.* Plain, square cut corners, 23 *m.*

Originally under the care of Mr. Keir of Princetown. In 1827 it became a separate charge with the Rev. Hugh Dunbar as minister. A Secession church.

207. PRINCETOWN.

P. T. C in irregular letters for P(rince) T(own) C(hurch).

*Reverse.* Plain, oblong, 12 x 23 *m.*

This is the oldest Presbyterian Church in the province organized by the Antiburghers about the beginning of the century. It was visited by Dr. McGregor of Pictou when he made a missionary tour through the Island. The first settled minister was the Rev. John Keir who commenced his ministration in 1808.

208. RICHMOND BAY East.

R P within a serrated border for R(ichmond) P(arish)

*Reverse.* Plain, oblong, cut corners, 14 x 18 *m.*

This was first a station in connection with the Princetown church but was erected into a separate organization in 1819, with the Rev. Andrew Nicol as minister. He died the next year. In 1821 the Rev. Wm. McGregor was inducted as minister. The congregation was afterwards divided into Richmond Bay East and West.

209. RICHMOND BAY West.

R P in large letters for R(ichmond) P(arish).

*Reverse.* Plain, oblong rounded corners, 14 x 18 *m.*

This, like the former, belonged to the united secession church. It was formed by the subdivision of Richmond parish. There are two or three churches formed out of what was known as Richmond Bay West.

210. ST. JOHN B(elfast).

St I. P in irregular letters for St. J(ohn) P(arish)

*Reverse.* Plain, irregular oval, 21 x 28 *m.*

This was organized as a church of Scotland about the year 1823 with the Rev. John McLennan as minister. It was in a Gaelic speaking settlement and services were in early times conducted in that language.

211. ST. JOHN.

St I. P within a serrated border for St. J(ohn) P(arish)

*Reverse.* Plain, irregular oval, 24 x 27 *m.*

These are very rude tokens, made evidently by some artizan living in the parish.

212. ST. JOHN.

St J. P. within an oval with serrated border for St. J(ohn) P(arish)

*Reverse.* Plain, irregular oval, 20 x 24 *m.*

Whether these three tokens, almost equally rude, were made at different times for the same church, or for different congregations in the parish I have not been able to learn.

213. ST. JOHN.

S J indented for St J(ohn)

*Reverse.* Plain, round, 22 *m.*

This is a much later to ken than the others. There is also another variety, a plain piece of lead with the letters S. J. scratched on it with a pointed instrument.

214. .....

S^t A. C. in script St. A(ndrews) C(hurch).

*Reverse.* Plain, oblong rounded corners, 13 x 29 *m.*

The person from whom I obtained this token attributed it to Georgetown but, as there never was a St. Andrew Church in that town, his conclusion must be wrong. It had also been supposed to belong to one of the McDonaldite churches but I have not been able to trace anything but cards as having been used by churches of that order.

## COLONY OF NEWFOUNDLAND.

215. ST. JOHN'S.

S^T ANDREW'S | *CHURCH* | S^T JOHN'S

*Reverse.* "THIS DO, | IN | REMEMBRANCE | OF ME."

oblong, cut corners, 12 x 26 *m.*

This church was organized in 1843 by a number of families who left the Congregational Church. The first minister was the Rev. D. A. Fraser, originally from Scotland but who had labored many years in the County of Picton N.S. It was connected with the Church of Scotland.

## STOCK TOKENS.

Under this head I describe a number of tokens that, while bearing no inscription connecting them with any special congregation, are used in two or more churches. Tokens in fact that are kept in stock by dealers in church plate ready to be supplied to churches that do not wish to pay the extra cost of a special design.

216. .....

An altar bearing two chalices and a plate of bread.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24 round, 26 *m.*

This token was struck for Mr. James Croil and by him supplied to a number of churches in Ontario and Quebec, mainly those connected with the Church of Scotland.

217 .....

"DO THIS | IN REMEMBRANCE | OF ME"

*Reverse.* BUT LET A MAN | EXAMINE HIMSELF oval, 21 x 30 *m.*

Used in three or four churches in Nova Scotia.

218. .....

THIS DO IN REMEMBRANCE OF ME. I. COR. XI. 24. Within a beaded oval BUT LET A MAN | EXAMINE | HIMSELF

*Reverse.* Exactly like the obverse except that the name KIRKWOOD AND SON EDINB. may be seen on the outer rim of the token, oval 21 x 31 *m.*

Used in several churches in Nova Scotia and New Brunswick.

219. .....

*FREE CHURCH* OF SCOTLAND In the centre 1848

*Reverse.* LET A MAN | EXAMINE HIMSELF. | I COR. XI. 28. oval, 21 x 30 *m.*

This was used in most of the Free Chutches in Cape Breton besides others in Nova Scotia and New Brunswick and one in Ontario.

220. .....

FREE CHURCH OF SCOTLAND. In the centre is the date 1843.

*Reverse.* LET A MAN | EXAMINE HIMSELF | I. COR. XI. 28. oval, 21 x 30.

The date on this token is much smaller than the last and wants the stars, otherwise they are alike. It is only used in one or two churches in Nova Scotia.

221. ..... ...

PRESBYTERIAN CHURCH. The burning bush with a ribbon inscribed NEC TAMEN CONSUMEBATUR.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME." | I COR. XI. 24. written within beaded line with ornamental corners, oblong cut corners, 20 x 27 *m.*

Issued from the Presbyterian Witness office and used in many churches in the Lower Provinces.

222. .....

Same as the last except that the name CUNNINGHAME appears in minute letters to the left below the ribbon.

*Reverse.* "THIS DO IN | REMEMBRANCE | OF ME."—I

I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

This appears to be a token issued at a different time from the same office, and also used in many churches in the Lower Provinces.

223. .....

FREE CHURCH OF SCOTLAND. The burning bush with a ribbon inscribed NEC TAMEN CONSUMEBATUR. Underneath the ribbon is the maker's name, CRAWFORD GLASGOW.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

Used in Free Churches, mostly in Nova Scotia. As the reverses of two or three of these stock tokens were used to strike special tokens we may learn by comparing reverses by whom they were struck.

224. .....

From the same die as last.

*Reverse.* Similar to the last but the relative positions of the letters in "this" and "remembrance differ slightly, oblong cut corners, 20 x 27 *m.*

This is from the same die as the reverse of 228 showing the crack in the same place. From this we infer that from at least four of the stock tokens were struck by Crawford of Glasgow.

225. .....

A communion table with a chalice and a plate of bread. No ornament where the cross bars of the table intersect.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24 within beaded lines with ornamental corners, oblong cut corners, 20 x 28.

This token is kept in stock by Messrs Watson & Peltonof Montreal, dealers in plated ware. Many churches in Ontario and Quebec have them

226. ..... ..... ...

As last; but with a maltese cross where the bars between the legs of the table intersect

*Reverse.* The same as last, oblong cut corners, 20 x 28 *m.*

Equally common with the last in churches in Ontario and Quebec.

227. .....

Same design except that the ornament at the intersection of the cross bars is larger, more like a cross potence.

*Reverse.* The same, oblong cut corners, 20 x 28 *m.*

This seems to be a newer token than either of the other two. It has not been yet used in many churches.

228. .....

LET A MAN | EXAMINE | HIMSELF & C. | I. COR. XI. 28 29.

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

There is a crack in the reverse die opposite "me." used in two or three churches in Nova Scotia.

229. .....

From the same die as last.

*Reverse.* Similar to last but the relative position of the letters in "this" and "remembrance" differs slightly, oblong cut corners, 20 x 27 *m.*

Used in two or three churches in Ontario. This token is evidently made by the same firm as made the last. The crack in the old die shows that it at length gave out, when a new one had to be made.

## SUPPLEMENTARY.

Since the earlier part of the work was written a few tokens then unknown to me have come to my knowledge which I will describe here. I will also give some additional facts that I have since learned concerning one or two tokens previously described.

## PROVINCE OF QUEBEC.

230. CHELSEA.

CHELSEA across the centre between two ornamental lines

*Reverse.* DO THIS | IN | REMEMBRANCE | OF ME, with a number of flourishes, round, 28 *m.*

This is a small village, about eight miles back of Hull, on the Gatineau River where Messrs Gilmour & Co. have a large sawmill. The Rev. J. Borthwick was the first minister.

231. FARNHAM CENTRE.

C. P. C | F. C for C(anada) P(resbyterian) C(hurch) F(arnham) C(entre)

*Reverse.* I. COR. | XI. 26 oblong cut corners, 23 x 35 *m.*

This congregation was organized by the Free Church.

232. LACHUTE.

LACHUTE | 1843 and a dove within an oval, outside the oval is a serrated border

*Reverse.* Plain, oval, 22 x 29 *m.*

This is used in the same church as No 7. and although it seems to be from the same die it is a larger oken having the serrated border which is wanting in No 7.

233. MONTREAL.

A communion altar with two chalices and a plate of bread. The altar is inscribed DO THIS IN | REMEMBRANCE | OF ME

*Reverse.* NEC TAMEN CONSUMEBATUR and the burning bush within a wreath, round, 28 *m.*

This is from the same die as No 16, but wants the name of the church in indented letters on the obverse.

234. QUEBEC.

QUEBEC | 1831 indented

*Reverse.* Plain, square, 25 *m.*

Used in St. John's church before the 1838 token was adopted

235. ROCKBURN.

AC in script for A(ssociate) C(ongregation)

*Reverse.* Two beaded circles The centre raised and plain, round, 23 *m.*

This token is said to be used in some of the United Presbyterian churches in the United States.

## PROVINCE OF ONTARIO.

236. ALDBORO'.

A L in monogram for Al(boro') with serrated border The letters are shorter than in No. 20, but the leg of the L is longer.

*Reverse.* Plain, irregular shaped, 18 x 20 *m.*

This token is much the same in design as No. 20 and the execution is equally rough. It was either a later token or used in a different preaching station in the parish.

237. ELDON.

ELDON indented

*Reverse.* Plain, oblong, 12 x 23 *m.*

A Highland settlement in the county of Victoria. The first minister was installed in 1844, in connection with the Church of Scotland.

238. LONDON.

ST JAMES' CHURCH LONDON C. W. Within an oval in the date **1860**

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME. | BUT LET A MAN EXAMINE | HIMSELF. oval, 22 x 38 *m.*

Organized in 1853 as a Church of Scotland with the Rev. Dr. Skinner as first minister. The new building was erected in 1860 when these tokens were made.

239. PERTH.

PRESBYTERIAN | CONGREGATION | PERTH | 1818 at the top are two hands clasped.

*Reverse.* DO THIS IN | REMEMBRANCE | OF ME upright oval, 32 x 37 *m.*

This church is mentioned in No. 85 as the first organized at Perth. It was originally Secession but joined the Kirk in 1835. In 1857 it was merged into St. Andrews Church.

240. TORONTO

R. P. C. indented for R(eformed) P(resbyterian) C(ongregation)

*Reverse.* Plain, nickel, oblong cut corners, 16 x 24 *m.*

A church organized in Toronto in 1855 in connection with the Reformed Presbytery of the United States. It is now extinct.

241. TUCKERSMITH.

PRESBYTERIAN CHURCH | TUCKERSMITH | W.G. | 1845 for William Graham

*Reverse.* THIS DO IN | REMEMBRANCE | OF ME | I. COR XI 28 octagonal, 27 *m.*

Organized in connection with the Free Church, with the Rev. William Graham as minister. This is the name of a township in the county of Huron

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## CORRECTIONS AND ADDITIONS.

No 18 for "Secessors" read Secession."

No. 21 for O(ld) read O(rmstown.)

No. 70 Mr. Gemmell belonged to a small group of ministers, known as the "bread lifters," who, towards the close of last century, left the Secession Church because the General Assembly refused to issue orders making it compulsory to elevate the bread before administering the Communion. They failed to form a Presbytery of their own. The Dalry church under Mr. Gemmell was soon afterwards broken up when he emigrated to Canada bringing with him the old tokens which he introduced into the Lanark church.

No. 71. The letters T. S. A. on this token stands for T(ongland S(amuel) A(rnott Minister) Tongland is a parish in Kirkcudbrightshire, Scotland, in which the Rev. Samuel Arnott was minister. He afterwards removed to Dalry bringing with him no doubt, the tokens bearing his initials, from Tongland. This accounts for these tokens, that were unknown to collectors in Scotland, being found with the Dalry tokens in Canada.

No. 128. Omit the second No. 128 duplicated through mistake.

No. 129. Omit the first No. 129 duplicated through mistake.

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